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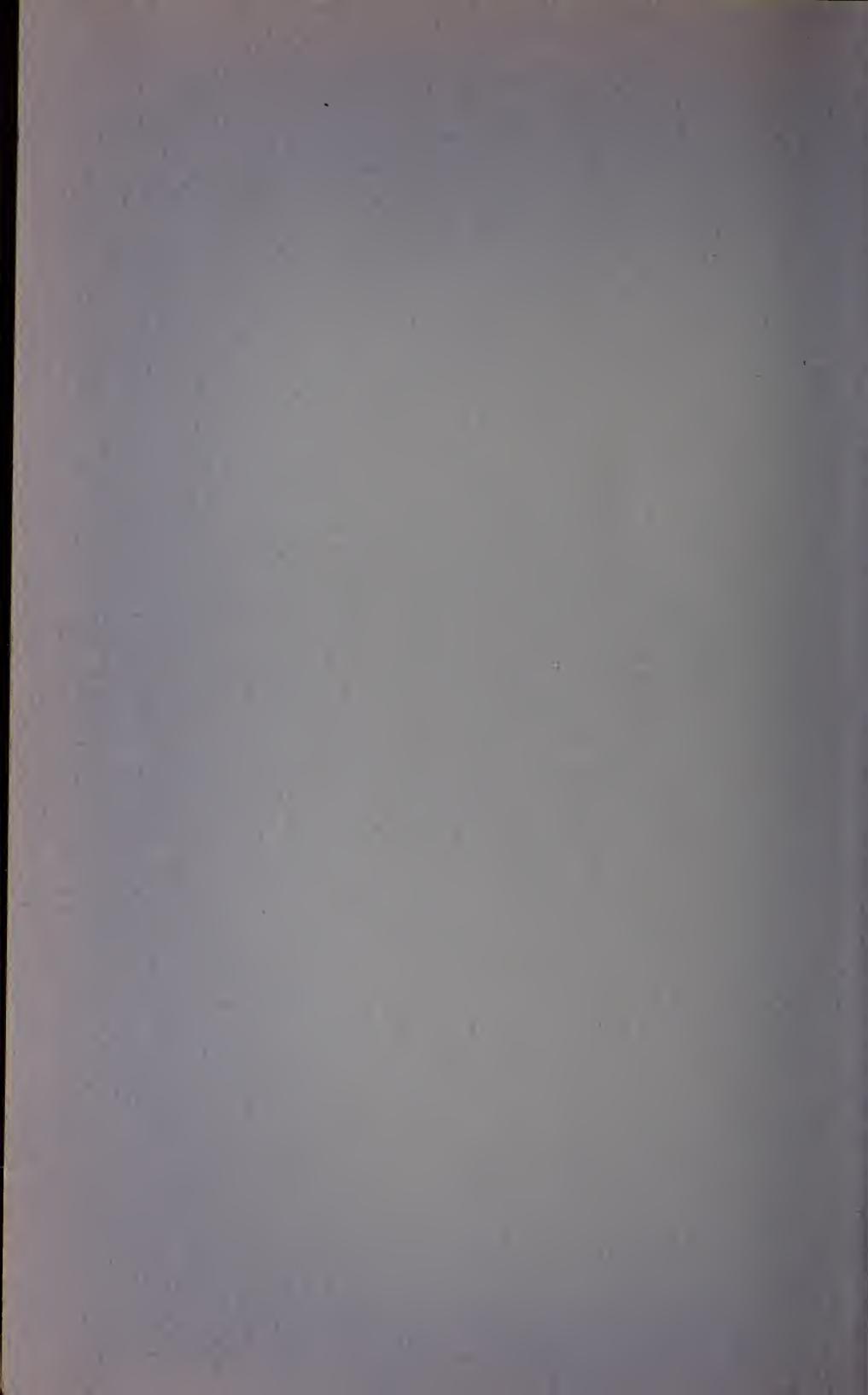
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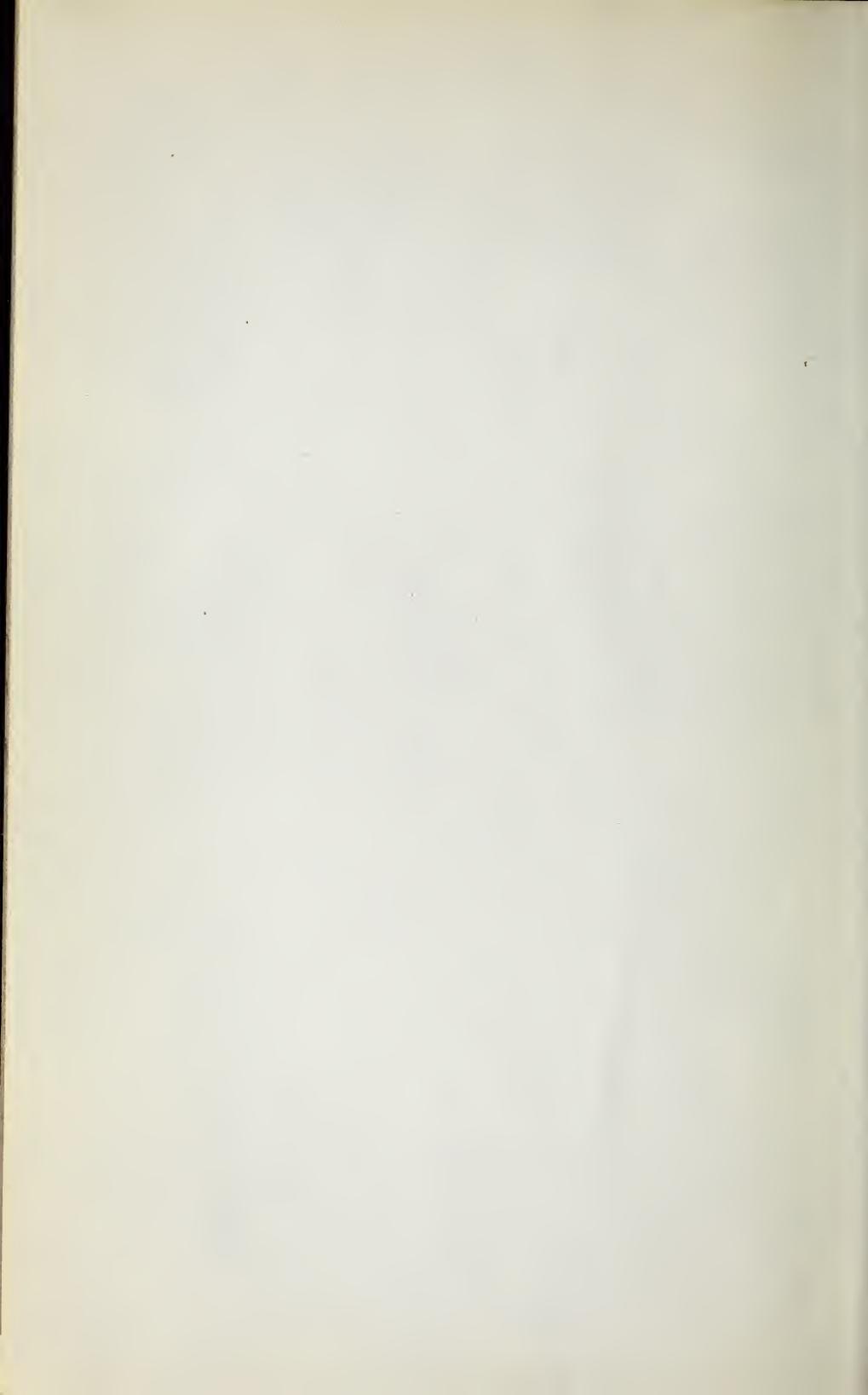
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"The hearts of the children shall turn to their fathers"

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INDEX

INDEX OF ARTICLES.

Activities in Utah Stake, <i>E. D.</i>	
<i>Partridge</i>	44
Babcock Family, A Branch of, <i>George Milton Babcock</i>	20
Book Reviews:	
Belfast, Me., History of.....	154
Bicknell Family	155
Bowman Genealogy	154
Brown, John, and His De- scendants	48
Burgwin, John, Carolinan.....	155
Cantwell, William	49
Conklings in America.....	202
Cory Family	153
Crane Family	203
Cross Genealogy	103
Cummings Memorial	203
Dwelly Family	154
Elwell Genealogy	203
Fay Family Tree.....	202
Fowler Genealogy	48
Gage, Royal Descendants and Colonial Ancestry.....	104
Gray, Joshua, of Yarmouth, Mass.	202
Green Family	102
Hamiltons of Waterborough	49
Harrison, Waples and Allied Families	156
Hovey Book	202
Irish American Historical Society	103
Kimball, Levi, Record of.....	153
Kitchel, John and Esther Pack	47
Kyn, Descendants of Joran Kyn of New Sweden.....	201
Larkin Family	155
Maar Family Records.....	48
McFarland, William	49
Merriman, Nathaniel	103
Pedlar, Charles, Descend- ants of	203
Pomeroy Family	50
Preston Genealogy	153
Richmod, Va., Past and Present	156
Salisbury, Conn., History of 155	
Siderfin Family of Somerset, Eng.	153
Sprague Family in America 47	
Story of an Ancient Parish.... 102	
Stratford Hall and the Lees 104	
Swett Genealogy	47
Tyler, William, Genealogy.... 48	
Virginia Militia in Revolu- tionary War	103
Brigham Young's Vision of the Temple	100
Condition of British Records, <i>George Minns</i>	151
Course in Genealogy and Tem- ple Recording	200
Definition of Family Genealogy 150	
Difficulties of British Research, <i>George Minns</i>	30
Explanation of Heraldic Bear- ings	32
Extracts from Scottish Records, <i>George Minns</i> 36, 77, 140, 180	
Gathering Genealogy by Letter Writing, <i>George Milton Bab- cock</i>	74
Genealogies in Preparation..... 98	
Genealogical Society Activities	43,
Genealogists Abroad, <i>Susa Young Gates</i>	101
Going Abroad for Genealogy: United States, <i>Susa Young Gates</i>	125
Heraldic Visitations	88
Importance of Record Keep- ing, <i>Susa Young Gates</i> 148	
Lancaster Parish Register So- ciety	16
Lessons for Normal Classes in Genealogy	152
Modern Profession of Geneal- ogy, <i>F. J. Haskin</i> 50	
Neibaur, Alexander	13
Our Pioneer Mothers: A Trib- ute, <i>Annie Wells Cannon</i> 53	
Salvation for the Living and Present	144

INDEX.

the Dead, <i>Charles W. Penrose</i>	157	the Dead, <i>Rudger Clawson</i>	121
Sire-names, <i>S. Baring Gould</i>	91	Testimony from President	
Society Islands Mission, <i>An-drew Jenson</i>	1, 63, 108, 185	Woodruff	97
"Spiritual Wealth through Temple Work," <i>Rudger Clawson</i>	25	The numbers of your Ancestors	99
Spirit of Nomenclature, <i>Charlotte Yonge</i>	195	Tracing Descent from Royalty, <i>W. G. D. Fletcher</i>	40
Steed Genealogy, <i>Matilda Cecilia Giauque Steed and Fanny Louisa Steed Meadows</i>	83, 134, 173	Tribute to the Genealogical Society of Utah	42
Temple Building and Work for		Two Notable Meetings, <i>Annie Wells Cannon</i>	183
		Young, Joseph, <i>Levi Edgar Young</i>	105

INDEX OF NAMES.

Addison, John, 40.	Merrit, 24; Nathaniel, 20; Nephi R., 24; Oliver, 21; Samuel, 21, 22; Sarah, 20, 22; Willard J., 24.
Alexander, Ambrose, 68.	Babbitt, Eastus, 21.
Allathan, Ann, 77; George, 77; James, 77; Jane, 77.	Backman Edna, 173; Glen S., 173; Gustave, 173; Lena E., 173; Vernon A., 173.
Allan, Alex., 181; Andrew, 143; Alfred, 181; David, 181; Doura, 181; Elizabeth, 143, 181; Francis, 143; George, 181; Helen, 181; Jane, 181; James, 143, 181; Janet, 180; John, 181; Margaret, 181; Mary, 181; Robert, 143, 181; Thomas, 143, 181; William, 181.	Baff, Charles, 110.
Allshon, Hannah, 79.	Bailey, John, 86; Mary E., 86.
Alston, John, 143.	Baker, Mr., 112.
Anderson, Annie, 179; Mary, 143.	Banford, Charlotte, 136.
Andrew, Andrew, 182; Charles, 182.	Banker, Ann, 23; Joshua, 23.
Angus, Alex., 39; Catherine, 78; John, 39.	Barnes, Horace A., 175.
Archibald, Cecil H., 177; George H., 177; George S., 177; Ireta L., 177; Jane, 176; Leland, 177.	Bartlet, David, 77; Elspet, 77; George, 77; James, 77; John, 77; Margaret, 77.
Arnile, Agnes, 182.	Batey, Dora A., 175; Edna, 174; John, 174; Leslie L., 174; Ora N., 174.
Arthur, Isobel, 79.	Bearse, Rebecca, 86.
Babcock, Abigail, 21; Alphonzo H., 23; Amy, 22; Angeline, 23; Ann, 21; Benjamin, 22, 23; Charles H., 23, 24; Charles L., 24; Chester M., 24; Catherine, 23; Caleb, 23; David, 23; Deborah, 21; Dorcas, 22; Elihu, 21; Elizabeth, 20, 22; George, 21, 22; George C., 23; George J., 24; George M., 24; Gideon, 22; Hattie, 24; Henrietta E., 23; Harriet A., 23; Ichabod, 22; James, 20, 21; Job, 20, 21; John, 20, 21, 22, 23; John A., 23; Johanna, 22; Jonathan, 22; Joseph, 20, 21, 22; Katherine, 23; Lillian M., 24; Louisa, 23; Lucy, 22; Mary, 20, 21, 22;	Beattie, Elspet, 77; George, 77; Helen, 77; Janet, 77; John, 77; Jean, 77; William, 77.
	Bell, William, 36.
	Bells, Mary, 36; Janet, 36.
	Bennett, Louise I., 173.
	Beveridge, Helen, 182; Margaret, 80.
	Bigler, Mary F., 136.
	Black, William, 40.
	Bough, Joseph, 83.
	Bowen, William J., 67.
	Bowman, Alex., 134.
	Bradley, Hugh, 174; Edward L., 174; Norma, 174.
	Brannock, Mr., 84.
	Brown, Christopher, 175; Hellen F., 175; Jane, 20, 80; John, 142; Sarah, 23.
	Brownie, Agnes, 78.
	Brownlie, Jean, 181; Priscilla, 143.

INDEX.

- Bruce, Robert, 181.
Buchan, John, 39.
Burdick, Jane, 23.
Burgess, Barbara, 182; Isabell, 77, 182; John, 77; Margaret, 77, 182; Robert, 77; William, 182.
Burnett, Alex., 39; Andrew, 38; Elizabeth, 40; John, 40; Thomas, 39; William, 39.
Bushnell, Mary, 179.
Call, Leonie L., 174.
Cameron, Margaret, 140.
Campbell, Mr., 135; Alex., 81; Anna C., 81; Colin A., 81; Duncan, 81; Duncan G., 81; Emily S. E., 81; Frederick A., 81; Henry C. A., 81; Isabella, 81; James, 81; John P. W., 81; Mary, 81; Margaret, 81; Marion H., 81; Patrick, 81; Peter W., 81.
Capener, Sarah A., 177.
Capps-Eaton, Sarah A., 23.
Card, Amy, 22.
Carrington, Wm., 67.
Chalmers, James, 39; Margaret, 78.
Chambers, Agnes, 142; Alex., 142; Janet, 142; John, 142; Margaret, 142; Tarbet, 142.
Chamberlain, Chas. A., 85; George, 85; James H., 85; William A., 85.
Champlin, Mary, 21; William, 20.
Chapman, Isabella, 78; James, 78; John, 78; Mary A., 78; Robert, 78.
Chelson, Nellie, 24.
Chesson, Jean, 39.
Chocher, Elizabeth, 78.
Chrystie, Anna, 38; Elizabeth, 38; Jean, 38; William, 38.
Clapperton, Annie, 81; Duncan, 81; Margaret, 81; Mary, 81; Thomas, 81.
Clark, Amasa L., 138; Amey, 22; Alice, 137; Alice M., 138; Elspet, 78; Grant S., 138; Herald R., 138; James, 67; Janet, 37; John, 37; Milton, 138; Susan-nah, 21.
Cleland, Idabell, 181.
Clisbym, Ferdinand, 80.
Coalts, Elizabeth, 38.
Coates, Mrs. Hannah, 20.
Colclough, Mary, 24.
Colemere, Franklin G., 174; Sheldon S., 174.
Collins, Edward, 135.
Connole, Francis B., 134; James L., 134; James R., 134.
Coombs, Mr., 84; Ella, 173; George H., 173; George R., 173; Irene, 173; Louise, 173.
Cook, David C., 137; Elma, 137.
Cooksey, Mrs. Mary A., 141.
Cooper, Alex., 180; James, 180; John, 180; Robert, 180.
Cottrell, Edna A., 138; Edward A., 138; Edward I., 138; Flora L., 138; Fred W., 138; Mary L., 138.
Coupland, Elizabeth, 38; Elizabeth, 38; Pat, 38.
Coulson, Bessie, 80.
Cousin, James, 182.
Couts, Alex., 40.
Cowie, Elizabeth, 180; James, 180; Janet, 180; Margaret, 180; Matthew, 180.
Craig, Annabella, 181; David, 181; Isabella, 181; James, 181; John, 181; Mary, 181; Margaret, 181; Martha, 181; Matthew, 181; William, 181.
Cram, Isabella, 141.
Crandall, James, 20; Lydia, 21.
Crichton, Espith, 80; George, 80; John, 80.
Cromar, Catherine, 140; Isabel, 140; James, 140; Jean, 140; Robert, 140.
Cross, Agnes, 143; Alex., 143; David, 143; Edmond, 143; Elizabeth, 143; Isabel, 143; James, 143; Janet, 143; John, 143; Margaret, 143; Mary, 143; William, 143.
Cruickshank, James, 78; Richard, 78; William, 39.
Cumming, Al., 38; Isabell, 40.
Cunningham, Margaret, 180.
Dae, Andrew, 135; C. H., 135; Nellie M., 135; William, 135.
Dalrymple, Elenora J., 81.
Davidson, Alex., 39; Ann, 79; William, 39.
Davis, Sussannah, 136.
Deans, Ernest, 176; Leslie H., 176.
Detton, Lillian F., 175.
Denniston, Elizabeth D., 81.
Dick, Janet, 180.
Dinning, James, 36.
Ditchburn, William, 182.
Doman, Joseph E., 174; Joseph N., 174; Melvin, 174.
Donald, Jean, 39.
Donaldson, Alex., 39.
Douglas, Mary, 182.
Downie, Elizabeth, 78; James, 78; William, 78.

INDEX.

- Duncan, Alex., 78; Elspet, 77; John, 78; William, 78.
 Durward, Alex., 78; Ann, 78; Elizabeth, 78; Isabel, 78; John, 78; Kennedy, 78; William, 78.
 Dyce, Agnes, 78; Catherine, 78; James, 78; William, 78.
 Eauslie, Peter, 78.
 Edgar, Thomas, 36.
 Elred, Silas, 23.
 Elphinstone, Jane, 80.
 Emslie, Alex., 78; George, 78; Isabel, 78; Jane, 78; Jean, 78; Margaret, 78; William, 78.
 Erskine, Frances J., 141; Henry D., 141; James A., 141; Jean, 141; Jean J., 141; John F., 141; John T., 141; Walter C., 141.
 Estep, Hyrum, 178; Hyrum S., 178; James B., 178; Mary E., 178.
 Ewing, Elizabeth, 143.
 Faichney, Margaret, 140.
 Farnsworth, Wilford B., 176.
 Finlay, Janet, 181.
 Finlayson, Elizabeth, 79.
 Flint, Annes, 180; Florence M., 136.
 Forbes, Mary, 79; Patrick, 38; Thomas, 39; William, 39.
 Forrester, Alex., 38.
 Forsyth, Elspet, 77.
 Fowler, Franke H., 23.
 Fraser, Ann, 80.
 Fredrickson, Alice L., 175; Christian M., 175; Hazel L., 175; Henry L., 175; Jennie N., 175; Olga M., 175.
 Frizzell, Mareon, 36.
 Fry, George R., 177; Richard T., 177.
 Fulton, Agnes, 142.
 Fyfe, James, 80; John, 80.
 Gallup, Augusta, 177; Millie, 177.
 Gardner, Catherine, 23.
 Gauchat, Louis E., 86.
 Gatehouse, William, 83.
 Gellie (Gelly), Pat., 39.
 Germo, Mark A., 138.
 Gianque, Matilda C., 86.
 Gibb, Agnes, 182; Edward, 182; Elizabeth, 182; Grizel, 182; James, 142; Richard, 182; Shusanna, 182.
 Gibson, Helen, 36; Janet, 180; Lawrence, 180; Margaret, 36, 180; William, 180.
 Gifford, Mrs., 111.
 Gilchrist, Archibald, 183; Elizabeth, 183; Euphan, 140; James, 140; John, 140; Margaret, 140; William S., 183.
 Gilespie, Margaret, 36.
 Gilmore, James, 142; Janet, 142; John, 142; Margaret, 142.
 Glass, Jacobina, 78.
 Gorden, Alex., 40; Jean, 38.
 Grandon, George, 84.
 Grant, William, 39.
 Greig, Andrew, 78; James, 78; James F., 78; Margaret, 78; William, 78.
 Griffith, Henrietta W. J., 136.
 Grouard, Benj. F., 1.
 Hadfield, Jane A., 176; Janet A., 178.
 Haight, Wm. V. O., 85.
 Halden, Andrew, 142; Janet, 142.
 Hall, Alex., 78; Ann, 78; Elizabeth, 21, 78; James, 78; William, 78.
 Hallard, John, 84.
 Hamilton, Andrew, 37; Christian, 37; James, 36; Janet, 37, 180; Margaret, 37; Thomas, 37.
 Hanks, Knowlton F., 1.
 Hansen, Louise, 176.
 Hardy, Robert, 176.
 Harrod, Charles J., 135; Joseph, 135; Sarah J., 135.
 Harrow, James, 39.
 Hay, Alex., 78; Ann, 78; Catherine, 78; George, 78; Isabel, 78; James, 78; John, 78; Margaret, 78; Mary, 78; Rachel, 78; Thomas, 38; William, 78.
 Hazard, Elizabeth, 21.
 Henderson, Agnes, 80; Elizabeth, 80; Robert, 80; Thomas, 80.
 Henry, Ebenezer, 140, 142; James, 140; John, 140, 142; Robert, 140, 142.
 Hepburns, Anna, 37; James, 37; John, 37.
 Hess, Alice A., 176; Alice E., 176; Alvin, 176; Annie E., 176; Caroline R., 178; Carrie, 177; Carter, 176; Charles E., 177; Clarence E., 177; Clyde C., 177; Clara, 179; Dora, 177, 178; Edward G., 176; Eliza, 177; Ella, 176; Ellen E., 177; Elwood, 176; Emery, 176; Eva L., 176; Evelyn, 176, 177; Florence, 177; Genevieve, 176; George A., 177; George L., 178; George M., 177; George W., 177; Grover, 177; Hazel, 176; Henry M., 178; Horald S., 178; Howard, 177; James H., 176; Jane W., 176; John A., 177; John W., 176; Lewis W., 177; Lucy, 177; Lorenzo S., 178; Mabel C., 176;

- Madaline E., 177; Margaret, 179; Mary A., 177; Mary E., 177; Mary I., 177; Mary J., 176; Melvin, 177; Milton, 179; Nina, 177; Orson E., 178; Orson P., 178; Parley L., 178; Rhoda, 177; Royce E., 178; Russell, 176; Saunders L., 177; Thea M., 177; Violetta J., 176; William, 176; William A., 176; William J., 176; Wilford H., 177; Wilford W., 177; Wilda E., 176.
 Hill, Charles G., 67.
 Hiscox, William, 20.
 Hogg, William, 134.
 Holland, Benj., 87; Caroline, 87.
 Hollingsworth, Maud D., 136.
 Holt, Mary, 135.
 Homes, Alex., 143; Elizabeth, 143; Janet, 143; John, 143; Matthew, 143.
 Hoxie, Joseph, 21.
 Hull, Elizabeth, 21.
 Huntley, Jennie A., 174.
 Huntsman, Ethel, 174; William W., 174.
 Hutton, Hamilton, 80.
 Illes, Alfred, 84.
 Imbrie, Agnes, 143; Charles, 143; David, 143; Hope H., 143; James, 143; Janet, 143; John, 143; Margaret, 143; William, 143.
 Ingles, Margaret, 37; James, 36, 37; William, 37.
 Innes, Barbara, 38; Margaret, 39; William, 40.
 Irvine, James, 39; Jean, 39; John, 39; R., 39.
 Jackson, Charles C., 135; Joyce K., 135; Oscar H., 135; Robert, 135.
 Jacobs, Ada, 173; Ann, 182.
 Jameson, George, 40, 181; Hugh, 181.
 Jefferson, William, 109.
 Jenkins, Ann, 179; Claud, 179.
 Jinkins, Edward, 83.
 Johnson, Elida A., 135; Elvina, 173; George P., 134; Sir John, 29; John R., 136; John T., 136; Maurice, 136; Mildred R., 136; Norman J., 136; William, 20.
 Joss, Elizabeth, 78; John, 78; Mary, 78; William, 78.
 Kay, Dorathy, 20.
 Keas, Sarah R., 134.
 Keatley, Charles W., 135; James L., 135; James W., 135; Richard T., 135.
 Keith, Gilbert, 39; Sir William, 39.
 Kelly, Eugenia, 134.
 Kemp, Margaret, 79.
 Kershaw, Mikle, 37.
 Kirkman, Jilda, 136.
 Kilgour, Margaret, 39.
 Klinger, Johan G., 86.
 Knight, Vincent, 176.
 Kniskern, Catherine A., 23; John J., 23.
 Knowles, Deborah, 21.
 Laing, Agnes, 78; Christian, 78; Elspet, 78; James, 78; Robert W., 78; William, 78.
 Lamb, Lucy J., 175.
 Lambert, Isaac G., 138; Laure E., 138.
 Langworthy, Amos, 22.
 Larson, Alice M., 137; David, 137; David W., 137; Matilda, 138; Rhoda, 137.
 Laurence, George, 79; Isaac, 79; John, 78; Joseph, 79; William, 78.
 Lawson, Hellen, 180.
 Lawton, George, 21; Mary, 20; John, 67.
 Layton, Sarah, 87.
 Lehmberg, Pearl, 137.
 Leslie, Alex., 39, 40; Jon., 38; John, 39; Thomas, 38.
 Lewis, Lena, 137; Phillip B., 2.
 Lindsay, Mabel L., 138.
 Lobban, Jane, 79.
 Logie, Andrew, 39; Jon., 39; John, 39; Mary, 39; William, 39.
 Long, Margaret, 182.
 Loud, Henry, 135.
 Loveland, Sarah J., 175.
 Lowry, Alice R., 176; Daverl, 176; George A., 176; Glen, 176; Irene, 176; Thomas, 176.
 McAndrew, Helen, 180; Janet, 180; John, 180; Margaret, 180; Mary, 180; Sarah, 180; William, 180.
 McCallum, Margaret, 183.
 McCalmon, Janet, 140.
 McCargan, Agnes, 143; Charles, 143; Elizabeth, 143; Janet, 143; Margaret, 143; Mary, 143.
 MacColl, Ann, 82; Donald, 82; Dugald, 82; Duncan, 82; Hugh, 82; John, 82; Malcolm, 82; Margaret, 81; Mary, 82; Nicol, 82; Sarah, 82.
 McConnel, Mary, 140.
 McDiarmid, Archibald, 140; Duncan, 140; James, 140; Lucy, 140; Margaret, 140; Marjory, 140; Mary, 140.
 McDonald, Cap. Alex., 38.

INDEX.

- McFarlan, John, 142.
 McGibborn, John, 143.
 McGregor, Alex., 180; Ann, 180;
 Isabel, 180; John, 180; Katherine, 180; Margaret, 180;
 Mary, 180; Robert, 180.
 McIllirlock, Alex., 140; Anne, 140;
 Archibald, 140; Catherine, 140;
 Colin, 140; Donald, 140; Duncan, 140; James, 140; John, 140;
 Mary, 140.
 MacInnes, Paul, 82.
 MacIntyre, Donald, 82; Margaret, 82, 141.
 McKay, Alex., 79; Angus, 79; Christian, 79; James, 79; Mary, 79;
 Neil K., 79; Robert, 79; William, 79.
 McKeith, Elizabeth, 79; Rose, 79;
 Thomas, 79; William, 79.
 McLaren, Charles, 180.
 McLauchlan, John, 182.
 McLeran, Margaret, 140.
 McNaughton, Elizabeth, 182.
 McPherson, Isabel, 78.
 McRobert, Mary, 78.
 Mace, Maggie, 134.
 Machie, George, 79; James, 79;
 Thomas, 79; William, 79.
 Mackie, Grissel, 143.
 Mailer, Janet, 182.
 Marshall, Alice E., 178; Andrew, 180; Janet M., 178; John, 180;
 John G., 178; Joseph H., 178;
 Lucille, 178; Margaret, 180;
 Peter, 178; Ruth S., 178; Steed O., 178; William, 180.
 Mathew, Alex., 79; Calder, 79;
 Elizabeth, 79; James, 79; Jane, 79, 134; John, 79; Martha, 79;
 Robert, 79; William, 79, 84, 134.
 Matthews, Altha, 173; Brigham, 134; Heber, 134; Hyrum, 134;
 John S., 173; Laura, 134; Mary A., 134; Nephi P., 173; Nephi S., 173; Pauline, 173; Ruth, 173.
 Mason, Elizabeth, 83; Susan, 84.
 Meadows, Anna L., 136; Ethel R., 136; Fred J., 136; Fred W., 136;
 George H., 86.
 Meff, Christian, 79; James, 79; John, 79; William, 79.
 Menie, George, 79; Helen, 79;
 James, 79; John, 79; Thomas, 79; William, 79.
 Michal, David, 182; Jan. (dr.), 182;
 William, 182.
 Milne, Marie, 39.
 Mill, Alex., 182; Ann, 182; Benny (dr.), 182; Isabella, 182; Jannet,
 182; John, 182; Margaret, 182;
 Robert, 182; Soscily, 182; William, 182.
 Miller, Aurelia S., 174; Bathshebe B., 173; Bertina N., 139; Daniel A., 174; David, 37; Harriet M., 174; Ira D., 174; James, 36, 37;
 James T., 174; Mrs. Janet, 141;
 Joseph H., 174; Joseph S., 174;
 Kate E., 174; Lovisa I., 174;
 Lydia R., 174; Patrick, 171;
 Rhoda H., 174; Robert, 37;
 Ruth, 85; Sarah R., 174; Thomas, 36; William M., 177.
 Millikan, John, 182.
 Milroy, Ireland, 135.
 Mitchell, Alex., 39; Com. Andrew, 182; Bruce, 182; Catherine F., 183; Charles, 182; Franklin E., 136; Fred E., 136; George, 40;
 George C., 136; Max E., 136; Norma A., 136; Phyllis J., 136; Thomas, 40.
 Moon, Drusilla, 178; Henry, 178;
 Henry M., 178; Herald, 176;
 John R., 178; Joseph, 178; Mary L., 178.
 Moir, Alex., 39.
 Morice, Clementina, 79; Janet, 79.
 Moncur, David, 79; James, 79;
 John, 79; Margaret, 79.
 Morris, Robert, 134.
 Morrison, Elizabeth, 140.
 Mourgan, Ann, 79.
 Muir, James, 37.
 Munn, John, 143.
 Murray, Alex., 37; David, 183;
 Hugh, 183; James, 39; Jean, 39;
 John, 39; Margaret, 39, 183;
 Thomas, 183; William, 37.
 Nasmith, John, 37.
 Neill, Caroline, 181; Henrietta, 82;
 James G., 181; John M. B., 182;
 Margaret, 140; Marion E., 182;
 Margaret S., 182; Sarah, 182;
 William, 181; William F., 182.
 Nelson, Elizabeth, 143.
 Nicoll, Katherine, 40.
 Niblet, Charlotte, 83.
 Nielson, Ann, 180; Christian, 180;
 Daniel, 180; David, 180.
 Nish, Austin S., 177; Celia A., 176;
 Horace R., 176; Hyrum, 177;
 Jesse G., 177; Leona G., 176;
 Newel A., 177; Roebt H., 177;
 Robert T., 176; Thomas W., 176.
 Oatt, Ann, 140; Henry, 140; John, 140; Mary, 140.
 Odd, Arthur, 174; Rhea P., 174.

- Ogilvie, Ann, 78; George, 39.
 Ord, Elizabeth, 79; Helen, 79;
 James, 79; William, 79.
 Pace, Harold E., 175; Harold L.,
 175.
 Panton, James, 40.
 Parrish, James W., 139; Joel S.,
 139; Joel S. R., 139.
 Paterson, Ann, 78; Janet, 143.
 Paton, Anna, 39.
 Paull, Adam, 39; George, 39; James,
 39, 40; John, 39.
 Payne, John P., 137; Julia, 137;
 Virginia, 137.
 Peirce, John, 39.
 Penman, Richard, 182.
 Perkins, Eliza, 83; James, 83;
 Thomas, 83; William, 83.
 Peterson, Levi, 176.
 Petrie, Elizabeth, 40.
 Philo, Luther G., 23.
 Potter, Eveline, 178.
 Powell, Thomas W., 174.
 Pratt, Addison, 1.
 Prentice, Agnes, 38; Alex., 37;
 Elizabeth, 38; Jean, 38; John,
 37, 38; Marion, 38; Thomas, 37.
 Primrose, Francis S., 80; James, 80;
 John, 80; Mary, 89.
 Prosser, Jane, 86.
 Pursell, Augusta C., 114; George R.,
 142; Jessy D., 142; Sarah M.,
 141; William B., 141; William
 D., 141.
 Rae, Alex., 39.
 Renderson, 38.
 Reed, Adelia A., 134; Andrew E.,
 134; Atrie, 134; Blanch W., 134;
 Clyde L., 134; Ella L., 134;
 Edna P., 134; Ethel, 134; Jacob
 H., 134; Joel G., 84, 134, 135;
 John, 86; Laura L., 86; Law-
 rence W., 134; Lilian A., 134;
 Louise J., 134; Margaret L.,
 134; Lydia R., 87; Susie F., 134;
 Elspet, 78; Janet, 182.
 Reid, Janet, 182.
 Reynolds, Jemima, 21.
 Richardson, George, 80; Annabel,
 181; Helen, 142; Joseph, 110.
 Rigby, Agnes L., 175; Glenn, 175;
 Horace, 175; Newel, 175; Wil-
 liam H., 175; William T., 175.
 Ringer, Frances, 24.
 Ritchie, John, 39.
 Robbins, Joseph E., 174; Leon T.,
 174.
 Roberts, Henry L., 175; Kenneth,
 175; Lydia, 175; Mildred, 175;
 Walter L., 137; William R., 137.
 Robinson, Annie A., 138; Mary A.,
 179.
 Robertson, Allan, 79; Barbara, 79;
 Daviot, 38; Charles, 79; Eliz-
 abeth, 38; Elizabeth A., 79;
 George, 39, 79; Isabell, 38;
 Janet, 38; Margaret, 38, 79;
 Mary, 38; Mary M., 79;
 Mitchell, 79; Sarah, 38; Sarah
 J., 79; Walter, 38; William, 38.
 Rogers, Noah, 1.
 Rolland, James, 39.
 Ronald, Bessie, 39.
 Roper, Elspet, 79.
 Rose, Annie, 178.
 Rose, Janet, 181.
 Ross, Margaret, 39; Nancy E., 179.
 Rounds, Irene, 134.
 Rowley, Thomas, 84.
 Roxburgh, Agnes, 182; Andrew,
 182; James, 182; John, 182.
 Rudd, Mary E., 178.
 Russell, Alex., 181; Agnes, 181;
 Ann, 180; Andrew, 181; Eliza-
 beth, 180; George, 180, 181;
 John, 181; Margaret, 180;
 Marion, 180; Robert, 180;
 Thomas, 181; William, 180.
 Sanford, Callie M., 134; James M.,
 134.
 Sanderland, Patrick, 39.
 Sanders, Alice I., 137; Eveline F.,
 179; Lucy E., 177.
 Salmon, Eliza, 138; Ruth, 138.
 Schafer, Amos, 134; Dudley L., 134;
 Edgar A., 134; Henry L., 134;
 Jessie H., 134; Mary E., 134;
 Walter C., 134.
 Segar, John, 21; Sarah, 21.
 Shanks, Isabell, 36.
 Sharp, William, 140.
 Shaw, Margaret, 141.
 Shearer, Janet, 180.
 Sheldon, John, 21, 22; Mehitable,
 22.
 Sheriffs, Barbara, 79.
 Sheuerman, Flossie H., 134.
 Shigh, Beatrix, 79.
 Shier, David, 79; Elizabeth, 79;
 James, 79; Margaret, 79; Mary,
 79; Thomas, 79; William, 79.
 Simpson, Celia, 135.
 Simmons, Richmond B. A., 23.
 Skeen, Maud, 136.
 Skinner, Janet, 78.
 Slade, Benjamin, 23; Harriet A.,
 23.
 Small, James, 142; Robertson, 142.
 Smith, Alex., 79; Ann, 78; George,
 79; George E., 178; Henry, 178;

INDEX.

- James G., 177; Janet, 143; John, 40; John J., 178; Margaret, 79; Mary, 79, 80, 180; Mary I., 177; Phebe V., 139; Rhoda, 23; Una, 178; William, 40.
 Sorbie, Janet, 181.
 Souel, Emery L., 179; Henry W., 179; Park W., 179.
 Southerland, Helen, 78.
 Spargo, Alice J., 138; Eleanor V., 138.
 Spiller, Caroline, 181.
 Stackhouse, Ann, 182; Nathaniel, 182.
 Stallard, Ann, 84.
 Stayner, Arthur, 85; Charles W., 85.
 Stanton, Rebecca, 21.
 Steed, Adeline, 179; Alice, 139, 179:
 Alice A., 179; Alice B., 135;
 Alice C., 86, 138, 179; Alice L., 135; Alice M., 137; Alina, 83;
 Allen G., 137; Amasa M., 139;
 Amasa W., 139; Andy P., 138;
 Andrew, 84, 135; Ann, 83; Ann E., 179; Anna A., 136; Anna L., 137, 139; Annie R., 179; Arnold M., 173; Arthur, 86; Arthur A., 86, 136; Arthur E., 138; Alta, 139; Bessie V., 135; Bernice, 137; Bernice F., 137; Bertha S., 176; Blaine, 139; Burton L., 139; Carmer, 135; Carmel V., 135; Charles, 84, 86; Charles A., 179; Charles D., 173; Charles E., 137; Charles J., 179; Charles M., 86; Charles R., 173; Charlotte, 85, 86; Chloe I., 137; Christopher A., 87; Clara J., 176; Clara M., 139; Clare, 174; Clarence M., 179; Clarence R., 173; Clifford, 173; Crilla, 176; David A., 179; David M., 179; Daisy P., 135; Dean R., 138; Divetta, 139; Doris, 139; Dorothy, 179; Edward, 83; Edward A., 87, 139; Edward J., 178; Edward L., 139; Edgar L., 179; Edna, 176; Effie, 135; Eleanor J., 173; Ella, 174; Ella E., 179; Eliza, 84; Eliza A., 87; Elizabeth, 83, 87; Ellen, 84, 86; Elsie, 137; Elsie F., 137; Emma, 84, 87; Emma A., 135; Erma M., 135; Ethel M. M., 179; Ethel P., 136; Eugene, 139; Evan R., 179; Eva E., 136; Eva L., 179; Ezra V., 136; Faith, 139; Fanny, 84; Fanny L., 86; Fanny R., 136; Fern, B., 137; Franklin D., 86, 138; 139; Florence, 139; Franklin Garnet, 176; George, 83, 87; George A., 136; George G., 178; George H., 86; George M., 135; Gerald C., 178; Gerald M., 139; Glen W., 137; Grace F., 137; Grant R., 139; Hannah, 84; Hannah R., 173; Harriet, 84, 134; Harvey H., 137; Hellen M., 139; Henry, 83, 84, 87, 139; Henry C., 175; Henry L., 87, 175; Henry Lecl Clyde, 175; Horace, 176; Horace J., 136; Horace L., 176; Hubert J., 138; Ida, 173; Ilene, 178; Isabelle R., 179; Ira E., 86, 138; Ira R., 87, 173; Ira R., Jr., 173; Ivy M., 136; Ivie N., 139; Jack L., 138; Jacob R., 174; James, 84, 87; James B., 139; James F., 139; James H., 87, 135, 136; James T., 136; James W., 178; Jane, 84, 85, 134; Januita I., 135; Jemima, 83; Jennie L., 175; Job, 84; John, 83, 84, 85, 86; John H., 173; John J., 86, 87, 139, 175; John O., 179; John R., 176; John W., 87, 135, 179; Joseph H., 178; Joseph W., 173; Judith, 139; Julia, 138; Julia L., 139; June, 173; Kate, 135; Katie M., 178; La Fayette, 139; La Verne, 139; Laura G., 136; Laura J., 86; Laura L., 86, 138; Lee A., 86; Leon R., 139; Le Grand, 135; Leroy, 173; Le-vona, 139; Lois, 179; Lola F., 135; Lola P., 136; Lot S., 139; Louisa, 87; Lovina, 85; Lucy, 83, 139, 176; Luella R., 179; Lydia R., 87, 174; Lylyan E., 135; Malinda, 173; Mary, 83, 84; Mary A., 87, 176; Mary E., 139, 178; Margaret J., 179; Marion, 179; Marion J., 137; Marvin A., 173; Matilda, 84; Mattie F., 137; Max O., 179; Melva, 138; Merlin J., 179; Milton E., 137; Nellie, 179; Nellie J., 135; Nellie V., 137; Newel, 137; Nina B., 135; Nona G., 179; Oliver F., 138; Orson P., 179; Pearl, 173; Pinkie V., 134; Preston R., 178; Ralph R., 138; Raphael I., 138; Reuel N., 138; Rebecca, 83; Rhoda A., 138; Richard, 84; Ronald J., 136; Rose A., 179; Rose R., 86; Ruby R., 179; Rulon L., 139; Rulon J., 137;

- Russel L., 139; Ruth, 137, 139;
 Samuel J., 136; Samuel J., 136;
 Sarah, 83, 84; Sarah A., 87, 174;
 Sarah E., 85, 135; Susan, 83;
 Stanley S., 137; Talitha, 135;
 Thalis, 179; Thelma, 179;
 Thomas, 83, 137; Thomas J.,
 86, 136, 137; Thora R., 179;
 Trilby A., 136; Velina M., 178;
 Verna D., 136; Verna P., 137;
 Vernon J., 36; Virgie M., 173;
 Virchie T., 136; Virgil C., 136;
 Vivian, 135; Wallace, 174;
 Walter L., 134; Walter R., 136;
 Walter W., 86, 137; Wesley D.,
 175; Wilford W., 138; Wilkie
 C., 136; William, 83, 134, 135;
 William H., 179; William R.,
 136; Willie E., 136; Zodella,
 135.
- Steills, Andrew, 36; Isabell, 36;
 James, 36; John, 36.
- Stevenson, Florence M., 24; Lewis,
 24.
- Stewart, Margaret, 37.
- Still, Margaret, 39.
- Stoddard, Amelia, 175; Charles A.,
 175; Elanthropy, 174; Eugene,
 175; Henry L., 174; Ira, 175;
 Iva, 175; Lettie R., 174; Lydia,
 175; Ora I., 175; Ray E., 175;
 Rhoda, 175; Sarah, 175; Sylvia,
 175.
- Stone, Alice V., 137; Carlyne E.,
 137; Florence H., 137; William
 I., 137; William S., 137.
- Stott, Isabel, 79; James, 79; Roger,
 79.
- Stokes, Ada A., 178; Carrie E., 136;
 Elizabeth, 177.
- Strachan, James, 79; John, 79;
 Margaret, 79; Rachel, 79; Wil-
 liam, 79.
- Stuart, William, 39.
- Stutz, Dell L., 174; Orson, 174;
 Sheldon L., 174.
- Sumers, Ruth, 85.
- Sutton, Robert, 84.
- Tarbet, Isobel, 141.
- Taylor, Margaret, 77.
- Tervent, Helen, 36.
- Thom Alex., 79; Andrew, 79;
 George, 80; Janet, 80; Mar-
 garet, 79; William, 79.
- Thomson, Agnes, 181; Andrew, 39;
 Elizabeth, 181; James, 39, 181;
 Janet, 181; Katherine, 36; Mar-
 garet, 38, 39, 142, 181; Mary,
 39; Thomas, 36; William C.,
 181.
- Todd, George, 142.
- Tovey, Alice, 176.
- Tubbs, Frances A., 178.
- Tuder, Mr., 83.
- Turner, Alex., 140; Alice, 85; An-
 nie, 85; Catherine, 140; Charles
 H., 85; Christian, 140; Donald,
 140; Elizabeth, 84; Emma, 85;
 Fanny, 85; Hannah, 84; Henry,
 85; Hereot, 140; Jane, 85, 87;
 John, 140; Louise, 85; Mary,
 140; Rose, 85.
- Turreff, Hope, 80; Gavin H., 80;
 George, 80; Mary, 80.
- Urquhart, Alex., 80; Isabelle H.,
 80; Patrick, 80; Robert, 80.
- Van Fleet, Joseph, 85.
- Vroman, Lorena, 23.
- Wade, Ruth L., 136.
- Wager, Lany, 22.
- Waldrage, Betty, 182.
- Walker Annett S., 179; Cleon S.,
 179; Evan S., 179; Golden S.,
 137; Joseph J., 137; Lorenzo,
 179; Lorenzo S., 179; Marion
 S., 179; Margaret, 39; Ruth S.,
 179; William S., 85, 179.
- Wallace, Ann, 80; Elizabeth, 80;
 Hugh, 80; William, 80.
- Watson, Hazel, 178; John, 39; Or-
 son G., 178; Orson W., 178;
 William, 178.
- Watt, Helen, 141; Isabella, 141;
 Jane, 141; Janet, 141; John, 141;
 Robert, 141; Thomas, 141.
- Weidner, Fred E., 179.
- Welch, Alex., 141; George, 141;
 Mary, 141; William, 141.
- Wemyss, Annie, 81; Clementina,
 81; Eleanor A., 81; Fanny, 81;
 Janet, 81; Mary, 81; Robert,
 81; William, 81.
- White, Elizabeth, 176.
- Whitman, Lillian M., 24; William
 W., 24.
- Whytte, Andrew, 36; Helen, 36;
 Janet, 36; Mareon, 36; Mar-
 garet, 36; Susanna, 36.
- Weir, James, 36, 37; Jane, 80; John,
 36; Margaret, 80; Robert, 37,
 80; William, 37.
- Wilcox, Clara O., 137; Fanny A.,
 139; Julia M., 137.
- Wilkie, Betty, 181; Isabel, 181;
 Janet, 180, 181; John, 181;
 Marion, 181.
- Wilkinson, Donald H., 173; Levon,
 173; Samuel C., 173; Samuel
 M., 173.

INDEX.

- Wilson, Andrew, 182; James, 182;
Whitford, 134.
- Winegar, Ann L., 175; Glen S., 175;
Keith L., 175; Lawrence E.,
175; Lawrence L., 175.
- Wood, Clarence B., 177; Dora, 177;
Edward A., 177; Eva, 177;
Gladys, 177; Herman, 177;
Hyrum H., 177; Iris, 177; John
H., 177; Jonathan D., 177;
- Jonathan H., 177; Kenneth,
177; Lewis, 177; Margaret, 78;
Merrill E., 177; Newel, 177;
Wanda, 177; William, 135.
- Wortlaw, Betty, 80.
- Yeats, Alex., 181; Ann, 181; Archi-
bald, 181; Michael, 181; Wil-
liam, 181.
- Young, Anne, 183; William A., 85.



STREET IN PAPEETE, TAHITI.



TAHITIAN HOUSE.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

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THE SOCIETY ISLANDS MISSION.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

At a council meeting of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, May 23, 1843. Addison Pratt was ordained to the office of a Seventy and blessed and set apart to go to the Pacific islands on a mission, by Brigham Young, assisted by Heber C. Kimball, Orson Hyde and Parley P. Pratt. On the same occasion Elders Noah Rogers, Benjamin F. Grouard and Knowlton F. Hanks were blessed and set apart to accompany Elder Pratt as missionaries to the Pacific Islands. Brother Grouard was also ordained a Seventy by Orson Hyde. These were the first Elders of the Church of Jesus Christ of Latter-day Saints who were called and sent out to labor as missionaries among a people who did not speak the English language. Elder Rogers was appointed to preside over the mission.

Elder Pratt had been a seafaring man in his younger days; and during one of his voyages, in the year 1822, he had stopped at the Sandwich Islands, and spent about three months there. He was much charmed with the climate and productions of the islands, and one day, when in conversation with President Brigham Young in Nauvoo, he expressed a strong desire to revisit them. Brother Young asked him if he would be willing to take a mission to the islands of the Pacific Ocean. He replied in the affirmative, provided other Elders could be sent with him. Soon afterwards Benjamin F. Grouard, Noah Rogers and Knowlton F. Hanks volunteered to go, the last named being a consumptive man who was much attached to Elder Pratt. These were some of the circumstances leading up to the appointment of the first Latter-day Saint mission to the Polynesian people.

Thursday, June 1, 1843, Elders Rogers, Pratt, Grouard and

Hanks started from Nauvoo on their mission for the Pacific islands, going on the steamer "Sarah Ann" to St. Louis, Mo. Thence they continued the journey to Pittsburg, Penn., where they arrived on the 12th. Elder Pratt left his companions at Evansville for Pleasant Garden, Ind., and Brother Grouard left the same day for Philadelphia. Elder Hanks and Rogers tarried at Pittsburg till the 14th, when they also left for Philadelphia, arriving there on the 23rd. Here they found Elder Grouard, and a few days later it was agreed that Brothers Grouard and Hanks should go on, and Brothers Rogers await the arrival of Brother Pratt; Elder Rogers then spent some time preaching and baptizing in Delaware, Pennsylvania and New Jersey, and in company with Elder Pratt, whom he met at Mount Holly on the 15th of July, proceeded to New York, and thence to New Bedford, Mass., where they found Elder Grouard. After subsequently meeting with some of the Apostles in Boston, Brother Pratt, by counsel of Brigham Young, went to New Bedford to procure a passage for the four Elders destined for the Pacific Islands. Being unable to find a ship going to the Sandwich Islands, he engaged passage for himself and his three companions on the whaling ship "Timoleon," bound for Tahiti, Society Islands, paying \$100 for each passenger. The brethren in Salem and Boston contributed liberally toward helping the missionaries, as did also the brethren in New Bedford, particularly Brother Philip B. Lewis, who donated \$300 toward their passage and outfit. After paying their passage, the Elders had \$80 left for contingent expenses.

Monday, October 9, 1843, Elders Pratt, Grouard, Hanks and Rogers, who had again met at New Bedford, boarded the "Timoleon," Captain Plasket, and got under way. Elder Hanks was suffering very severely with consumption when they sailed from New Bedford.

For several days after sailing from New Bedford the weather was rough and Elders Grouard and Rogers suffered considerable with sea-sickness, an experience which Elder Pratt escaped, he being used to sea-faring life.

Brother Hanks, though not sea-sick, was confined to his bed most of the time, as the disease with which he was suffering kept gaining on him every day. The other missionaries took the best possible care of their sick companion, but on the 3rd of November he breathed his last. Elder Hanks was the first Latter-day Saint Elder who died at sea while on a foreign mission.

Brother Addison Pratt, in giving the particulars of Elder Hanks' sickness and death, gives these interesting incidents:

"Between 12 and 1 o'clock p. m. he had another strangling turn. This reduced his strength. He could only speak in whispers after. Between 8 and 10 he fell in a drowse. After he awoke he whispered to me and said, 'I dreamed a dream. Do you wish to hear it?' I told him I did. He said: 'I dreamed

I went to the spirits in prison. It was an immense space. I looked to the east and to the west, and saw immense multitudes of people that looked just like people in real life. I said, can these be spirits? I was assured they were. I looked to the north and saw a stand; somebody had just been preaching there, and they were dispersing from around it. I saw no children among them. I looked to see if there were anybody that I knew, but saw none. I thought they were coming together again in a few minutes, and I should be there, then I should see people I knew. I then awoke. About 11 o'clock he had another dream, he heard the last trump sound, and saw the multitude which John saw, that no man could number, small and great, stand before God (they were small and great in capacity for there were no children there). He awoke before he saw any further."

The loss of Brother Hanks was severely felt by the three remaining missionaries, as their deceased companion was truly a good man, and a worthy brother. On the 9th of November, 1843, the "Timeleon" arrived at St. Nicholas, one of the Cape Verde Islands. Some of the Elders went on shore, procured donkeys and rode to Bravo, a village six miles in the interior. They also sent letters to America by the brig "Susan," of Salem, Mass., which happened to be at the island when they called. After taking in a supply of fruit the "Timoleon" continued her voyage, Nov. 10th, taking a southeasterly course. On the 10th of December she crossed the equator and the close of the year found her making slow progress in the direction of the Cape of Good Hope, Africa.

The Elders spent a great deal of their time while on board the "Timoleon" reading and studying. They also lectured to each other privately on the principles of the Gospel, as the captain would not permit them to hold regular meetings on board. They also conversed freely with their fellow-passengers and the sailors about religion, whenever they had the opportunity, and, to their great joy, their testimony was believed by some of them. As a matter of recreation they occasionally indulged in fishing with hook and line, and even tried their hand at harpooning whales. "Our situation on board the ship was anything but pleasant," writes Elder Grouard. "The captain was one of those self-important men who, because he had command of a ship and a few sailors, felt as though he was absolute monarch of the whole world. In a word, he was a sort of a genteel tyrant, with a share of self-conceit. He would give us no liberty to preach on board, 'because,' said he, 'it is destructive to good discipline to encourage familiarity between officers and crew.' The officers were not gentlemen; neither did they know what belonged to good manners. The crew was a mixture of good and bad men. Some of them were old sailors, and others were farmers' sons. Some had run away to escape punishment for their crimes, and still others were seeking their fortunes in foreign lands; but

taking them altogether, they were much better than the captain and officers. Our fellow-passengers consisted of a Doctor Winslow, his wife, servant and three children: Mr. Lincoln and his wife, all designed for Tahiti, seeking their fortunes. Religiously Dr. Winslow was a Unitarian; so also was his wife. Mr. Lincoln and his wife were Baptists and appeared to be an honest couple. The doctor's wife was also, I think, an honest woman, but a great lover of popularity."

The three surviving Elders on board the "Timoleon" (Rogers, Pratt and Grouard) spent New Years day, 1844, in quiet meditation and praying earnestly that God, whose servants they were, would prosper their efforts and grant them success on their mission. Jan. 3, 1844, they sighted the Tristan D'Acunha islands, lying southwest of Africa, in lat. 37 deg. south, and 20 deg. north of Greenwich. There are three islands in the group, namely Tristan d'Acunha, Nightingale and Inaccessible, but only the first named island was inhabited in 1844. After passing these islands the "Timoleon" took an easterly course; on the 25th she doubled the Cape of Good Hope, and thence stood on for the island of St. Paul, which was reached on the 20th of February. There three boats were lowered, and twenty barrels of fish of the rock cod species, caught. The next day (Feb. 21st) the passengers, including the missionaries, went on shore and found fifty or sixty miserable looking Frenchmen and one American, which constituted the inhabitants of the island. Elders Grouard and Rogers ascended a hill on the island, where they had an opportunity to pray undisturbed, a privilege which they had not enjoyed for months.

Continuing the voyage, the "Timoleon" made the southwest cape of Van Dieman's Land (Tasmania), March 20th; on the last day of March and the first of April she passed the islands called the "Three Kings," near New Zealand, and thence pursued her course toward the Society Islands.

Tuesday, April 30. At 2 o'clock in the morning, on board the "Timoleon." Elder Addison Pratt heard the cry of "land ahoy;" he forthwith went on deck and obtained a plain view of the island of Tubuai. Soon afterwards he imparted the good news to his missionary companions, Elders Noah Rogers and Benjamin F. Grouard, who slept below. Early in the morning the ship ran down along the coral reef which surrounded the island: and when it came to an opening in the reef, leading into the smooth water inside, a canoe was seen coming out to meet the ship, which now tacked its main top sail and lay to. As the canoe was approaching Elder Pratt observed, by looking through his spy glass, that the natives manning the little craft were precisely like those he had been familiar with on the Sandwich Islands. His heart leaped for joy, for they looked like old acquaintances. When they came alongside the ship, their canoe dropped under the lee-main

chains. Elder Pratt jumped onto the rail and greeted one of the natives, who was just mounting the chain plate, with the word "aloha." The native grasped Elder Pratt's extended hand with great warmth, and shook it with a cordiality peculiar to the race. Elder Pratt called out, "haere mai oi," (come here you). The native understood him and immediately jumped on board. In the broken conversation which ensued, it was ascertained that there was plenty of provisions to be obtained on the island, and Captain Plaskett thereupon ordered two boats lowered preparatory to going on shore. Elder Rogers was the only one of the missionaries who accompanied the party who landed that day. The native canoe piloted the way for the boat through an opening in the reef, and they reached the island in safety. The party remained on shore during the night.

Wednesday, May 1. The boats returned to the ship loaded with hogs, hens, cocoanuts, pine apples, plantains, bananas, yams, tora, breat fruit, etc. "As we had been shut up on ship board for seven months," writes Elder Pratt, "it is not easy to describe the sensation the sight of such luxuries produced upon us. The captain, who had remained on the island, sent word that all the passengers might go on shore if they desired to do so. We were not long getting ready for the boat. When we came to the reef, we had to watch our chance to dodge through the passage, as the surf was rolling over the reef in great commotion. The scenery around us was grand indeed. The clearness of the water was extreme; it afforded a beautiful view of the bottom, even when it was very deep. Among the great variety of curious coral formations, we could see large numbers of beautifully colored fish sporting at leisure, and also a variety of handsome sea shells. After passing the reef we found ourselves in smooth water, and now rowed at leisure to the landing place near the village meeting house, which was the only building we could see from the ship, for the native village stands in a thicket of cocoanuts and other beautiful trees. The inhabitants come down to bid us welcome; we went to their houses, and they treated us with great hospitality. Brother Grouard and I were introduced as missionaries and the people were very glad to see us. As I with my limited knowledge of the Hawaiian language, could make myself understood a little they soon began to urge me to stay with them instead of all three of us going to Tahiti. But I could not reconcile myself to the idea of being left here alone by my companions. Still, I was unable to satisfy the two native missionaries till I promised that I would come back to them after I had seen Tahiti. We staid with them over night. The head of the family, with whom we lodged, was one of the Protestant native missionaries. He asked a blessing at meals; and before retiring to bed read a chapter from his native Bible, then the whole household sang a hymn and he offered a prayer, during which we knelt with them. His

meek and humble appearance, the solemn tone of his voice, and the reverential awe in which he and his family presented themselves before Deity, impressed upon my mind such feelings of devotion that I cannot express."

Thursday, May 2. In the morning the Elders attended church with the natives, and were again very favorably impressed with the solemnity which prevailed, and also with the melodious singing. After meeting, the brethren took a walk along the beautiful beach, and about noon when they were getting ready to return to the ship, some natives arrived from the other side of the island, and told the captain that provisions were more plentiful and cheaper there than where he had landed; he concluded to go and see, and the Elders accepted his invitation to accompany him. Consequently, after eating some food for dinner the party walked across the island. The first part of their way led through taro patches and then through a delightful valley lying between two mountains. The distance across the island from Maha, where the Elders first landed, and Mataura, the other village, was about five miles. The island king lived at the last named village, and when the party arrived, he came out to welcome them with great cordiality. The villagers soon commenced to show their hogs, fowls and other articles, which they desired to sell; and the captain succeeded in making very good bargains with them by exchanging a poor quality of cotton cloth for such provisions as he needed. At Mataura the Elders also found five Americans, who were building a schooner and were just then engaged in gathering materials for that purpose from the wreck of a French ship that had been cast away here a few months previously. These five men, whose names were—Bourne, Charles G. Hill, John Layton, Wm. J. Bowen and Ambrose Alexander, were all from the New England States. Some of them had been on the islands for fifteen or twenty years and spoke the native language well.

To these Americans and the natives Elder Rogers, Pratt and Grouard were introduced as missionaries. The king and chiefs were quite anxious that one of the Elders should remain with them, and Brother Pratt, after taking the subject into prayerful consideration, soon became convinced that should he leave the island of Tubuai then he would be running away from duty, so he concluded to stay.

Friday, May 3. The captain was going back to take his ship around to the Mataura side of the island, Elder Pratt returned with him for the purpose of getting his luggage ready for landing. Mr. Lincoln, a fellow passenger, also returned to the ship after his wife, as the lady passengers had not yet been on shore; but Elders Grouard and Rogers were left at Mataura, as also Dr. Winslow. After returning to the ship, the lady passengers were greatly surprised to learn of Elder Pratt's intention to stay on Tubuai and expressed much regret at being deprived of his

company. They also showed him sundry acts of kindness before he finally parted with them, the long voyage having endeared the passengers to each other.

Saturday, May 4. Elder Pratt spent the day on board the "Timoleon," busily engaged in writing letters to his family and others in America.

Sunday, May 5. A favorable breeze sprang up and toward evening the crew succeeded in getting the ship "Timoleon" around to the other side of the island. A boat came out from Mataura, having Elder Grouard on board, and the two Elders were soon in council together about their prospects of separating; the captain and most of the passengers landed.

Monday, May 6. Elder Pratt packed his baggage and landed together with Elder Grouard, who had also spent the night on board. On reaching the shore they found Elder Rogers, Dr. Winslow, Mr. Lincoln and wife, the captain and part of the crew. Elder Pratt was instructed to put up with the American ship-builders previously mentioned, who occupied one of the best dwelling houses on this island. They treated the Elders with great kindness from the beginning, and their house had been the home of all the brethren so far during their stay on Tubuai.

Tuesday, May 7. Elder Pratt attended the morning school at Mataura. The natives both young and old, met at sunrise. They opened their school by singing and prayer, after which the adults read from the Bible followed by the children. Before leaving America the Elders had bought some bottles of olive oil in New Bedford. With one of these Elders Pratt, Rogers and Grouard now retired to a secluded spot for prayer and consultation, and then consecrated the oil.

Wednesday, May 8. Elder Pratt, who felt much downcast at the approaching separation from his brethren, spent the day in their company engaged in prayer and council.

Thursday, May 9. Captain Plaskett finished his affairs at Tubuai, and ordered "all on board," Elder Pratt took leave of his missionary companions, his other fellow passengers and the captain. Soon afterwards he saw the good "Timoleon" pass out of sight, and he then realized that he was indeed alone with untried friends on a lonely island of the sea.

Tuesday, May 14. Elders Noah Rogers and Benjamin F. Grouard arrived at Papeete, island of Tahiti. When they landed they found the natives of that island engaged in a war with the French; or rather the French government had made war on them, because of difficulties which existed between the Protestant missionaries and the Catholic priests. This war commenced in 1843 and was not concluded until 1847. When the brethren arrived, everything was in a very unsettled state. The French had deposed Queen Pomare and were endeavoring to establish their own government on the island. This at first seemed to be a

fortunate condition of affairs for the Elders; for had the native government been in full force when they arrived, the Protestant missionaries, who for many years past had been mighty in the kingdom, might have so influenced the natives against the Elders as to prevent them from landing. As it was, the French had possession of the town and harbor of Papeete which were under martial law, and the harbor was guarded by a frigate, a corvette and a steamer.

After obtaining a permit of the French governor to land, Elders Rogers and Grouard went on shore, but after landing they experienced considerable difficulty in securing a lodging place. They could not obtain board among the white inhabitants for less than \$7 per week.

Being unsuccessful in obtaining quarters in Papeete, the Elders moved to a Protestant missionary station, about four miles out of town. This greatly annoyed the English missionary who resided there, and he soon paid the brethren a visit. In his conversation with them he expressed surprise at the "Mormon" Elders coming to Tahiti, where there were so many Christian missionaries already. Why didn't they choose some other group of islands where their services were needed.

Brother Rogers soon made a friend of a native with whom he lived for \$2.50 per week, while Elder Grouard boarded with Mr. Lincoln, (who had been a fellow-passenger with the missionaries on board the "Timoleon") at about the same price.

The following is a more detailed account of the first experience of the "Mormon" Elders in Tahiti, from the pen of Elder Benjamin F. Grouard:

"On our arrival at Tahiti, May 14, 1844, we had another trial awaiting us, greater than all we had endured since we left home, except the parting with Brother Hanks. Instead of being able to enter immediately upon our missionary labors, as we had fondly anticipated during our long and tedious passage, we were obliged to enter, as it were, a battle field; and if not to take an active part in it, to witness and partake of its effects. The circumstances were as follows: The French, for several reasons, had taken possession of Tahiti greatly against Queen Pomare's will, and not being able to help herself, she had left the island and taken refuge on board a small English schooner lying in the harbor. The French were determined not to give it up, and consequently the natives took up arms for the purpose of driving the invaders from their shores. When we arrived, they had already had one pitched battle, and were preparing for another. The French had taken possession of the harbor and principal town of Papeete; and when we landed, the natives were expected every hour to attack them. This placed us in a very critical situation indeed, and had we possessed means, we should have continued our voyage to the Sandwich Islands. We experienced considerable

trouble in getting permission from the French government to remain on the island, owing to the great trouble the English missionaries had caused them; but we finally succeeded in getting the necessary permits.

After we had landed, we were unable to obtain lodgings in the town, nor could we find a stopping place nearer than three miles from the city. The place we finally secured was out among the natives; and we were rather fearful of going among the natives, not knowing what their feelings might be toward white people; but as it was our only alternative, and we were engaged in the Lord's work, we put our trust in him and went ahead.

"May 24, we took our things on shore, to the places where we had made arrangements to stop. Brother Rogers put up with a native, and I made my home with Mr. Lincoln, who had been our fellow-passenger. The natives looked upon us with a good deal of curiosity and some suspicion, but their minds were too much occupied with the French, to pay any great attention to us. One of the English missionaries lived close by where we took up our abode, and a day or two after our arrival he called on us. We had considerable conversation together on Gospel subjects, and we told him the object of our mission, that we were sent of God to prepare the way for the coming of the Son of Man, which was nigh at hand. We soon found, however, that it was useless to talk to him, as he positively declared that he never would believe our message, though we should raise one from the dead. On the other hand he believed all the false reports circulating about us, though he had no better evidence to support them than lying newspapers. From this time they began to circulate falsehoods about us among the natives, and to use every means in their power to prejudice them against us. Not being able to speak the language much, we labored under great disadvantages. One month passed away, and we had done nothing, and the prospects were gloomy indeed. The natives were continually on the move, wandering to and fro. Whenever the French made a move, they would all become thoroughly excited, and if we attempted to converse with them on the subject of our mission, they would answer us with something about the French. Still, we could not think of remaining inactive, after coming so far as we had to tell them the glad tidings which had been made known to us; and we therefore began to preach in English, though sometimes our voice would be drowned amidst the noise of the drum and the drill and the notes of the fifes calling the soldiers together to battle."

Sunday, June 30. A battle took place between the French and the natives at Point Venus, a few miles from Papeete, in Tahiti, in which an English missionary (Rev. T. S. McKean) was accidentally shot by the French. Elder Noah Rogers subsequently attended the funeral, but the Protestant missionaries would not

recognize the Elders or show them the least favor. This battle took place about six weeks after the arrival of Elders Rogers and Grouard on Tahiti. The following is from the journal of Elder Grouard:

"Sunday morning, June 30th, the French forces took up the line of march for a place called Point Venus, about four miles beyond where we lived. Many of the natives had fled the day before to the place where their army was quartered. I was not aware of these moves and consequently went to the native meeting, as I had done several times before. There were only a few in attendance and the male part of these were nearly all armed to the teeth, ready for a conflict. We had become so accustomed to hear them talk of war that we paid but little attention to it, though we certainly felt the effects of it from day to day. After meeting was over, I walked a short distance beyond the meeting house and accidentally got in between the natives and the French forces. As soon as I made the discovery, I retreated as quickly as possible. I had succeeded in getting past the French, and I also thought that I had got past the native lines; but I soon discovered my mistake: for as I emerged from a thicket of bushes, just in rear of the French forces, I saw about one hundred natives running directly towards me, not more than one hundred rods distant, with their guns cocked and partly drawn to the shoulder, ready to fire. At once my judgment led me to run directly towards them; for I could readily understand that if I ran the other way, it would mean certain death. As I went towards them a number of them also came towards me, the ones in the lead with their muskets up, as if they intended to shoot. I raised my hand quickly to show them that I had no weapons, and at the same time I called to them at the top of my voice; and, as if the Lord had ordered it so, one of the men in the front ranks knew me. Consequently, as soon as I came up with him, he shook me by the hand and told me to hasten away, as they were going to fight. I passed on quickly, praising the Lord that he had delivered me from the very jaws of death. I had only got a few rods away from them when they opened fire on the enemy, and the bullets were soon flying like hailstones. I did not stop till I had reached a place of safety. Then I sat down to view the fight which lasted about three hours, and ended with victory to the French. One of the English missionaries (Rev. S. T. McKean), whose house was situated near the battle ground, was shot through the head and killed instantly. The missile that ended his life was a random shot, probably fired by natives. Another battle was fought the same day on the other side of the town, and several more skirmishes took place in different places the day following, none of them more than ten miles from us. These things made our situation very unpleasant, indeed, as well as dangerous. Exasperated as the natives were, there were

reasons to fear every day that they would swoop down upon us and butcher every white man on the island. Yet, we realized no particular fear on our own account, for we put our trust in God and felt sure that he would protect us.

"We continued to live in the place where we first took up our place of abode, though the natives had nearly all fled; and our missionary neighbor had moved into town for fear of being killed.

"We still continued to preach in English, though our hearers seldom numbered more than twenty, and often not half that number. We had several conversations with the English missionaries, and told them why we had come. We also gave them an account of the size of the Church and the doctrines we were teaching; but they only mocked us. The devil had managed to import to the island the corrupt productions of John C. Bennett's pen, and his servants received these as precious morsels, and diligently circulated them among the natives, in order to destroy our influence among them. Thus we had many sore trials to encounter, and nothing encouraging to look forward to. All was dark and gloomy, there being no prospects of a termination of the existing difficulties between the natives and the French: on the contrary, they were growing worse. The natives had long ago left off planting and had gathered into the miu's, or encampments, where they lived on wild fruit and such vegetables as grew wild in the mountains; thus, there was a fair prospect of a famine. The Lord blessed us, however, so that we never suffered much with hunger, though sometimes our food consisted of the wild fruits of the mountains for a week at the time. We should have cared nothing for these things, however, could we but have been engaged in preaching the Gospel. I went up into the native camp with the intention of stopping there, but I soon learned that it was useless to attempt preaching to them while they were in their present excited state of mind, and besides they had scarcely anything to offer me to eat. Consequently, I returned to Brother Rogers, prepared to await the Lord's time to open the door for us.

"Notwithstanding these adverse circumstances and gloomy prospects with which we were surrounded we were not without hope, and that was what kept us on the island. A number of native chiefs, with whom we had the privilege of conversing freely from time to time, believed our message; and had they been free from the influence of the English missionaries, they would undoubtedly have embraced the work. But before the French took possession of the island these missionaries had, on their own high authority, promised them assistance from the English government, to drive the French from the land—an object which the natives very much desired; and believing that these missionaries had full power to command the whole British nation, they were extremely afraid

to offend them, lest they should withhold what they so much hoped for. But that which the missionaries had intended as an impregnable barrier to protect them from our incouchment upon what they considered their dominions, proved eventually a trap and a snare, or a rotten wall to them, which fell upon them and crushed them, and at the same time it swept so much rubbish from before the wheels of the great work of the last days. The wrath of men shall praise the Lord."

Friday, Aug. 2. Elders Rogers and Grouard, on the island of Tubuai, received a letter from Elder Pratt, containing cheering news of the progress of the work of the Lord on the island of Tubuai. About the same time their own efforts began to show signs of fruit, for among those with whom they had conversed about the Gospel several had now become highly interested and were diligently investigating the Truth.

Elders Rogers and Groard came to hold their meeting at Papeete, according to appointment, on Aug. 4th. They found the door locked by the English missionaries. Brother Grouard went for the key, but could not obtain it. Consequently no meeting was held.

The meeting house thus denied the Elders to preach in was one built by foreign residents and ship makers for the benefit and use of foreigners.

Sunday, Aug. 11. According to previous appointment, a meeting was held at the house where Elder Grouard resided, on the island of Tahiti. Only a few attended; but on that occasion Mr. and Mrs. Lincoln offered themselves for baptism, and they were accordingly baptized as the first fruits of Elders Rogers' and Grouard's labors on the island of Tahiti.

Elder Grouard writes: "August 11th, we baptized the first converts on Tahiti; they were Mr. Lincoln and wife, who had been our fellow-passengers on board the "Timoleon." Quite a number of persons witnessed the ceremony, among whom were the American consul, Mr. Blackler. A large number of natives also assembled to witness the baptism, it being the first act of that kind which they had ever seen. It awakened considerable interest among the natives as well as ridicule, but we soon satisfied them, by reading a few passages of Scriptures on the subject, proving that our method was the true form of baptism and that what their former missionaries had taught them on that subject was incorrect."

(TO BE CONTINUED.)

MODERN PROFESSION OF GENEALOGY.

BY FREDERIC J. HASKIN.

[The following interesting article on genealogists and their doings shows some of the modern phases of genealogy. To the Latter-day Saint, this subject has a deeper meaning than merely to cater to a "pride of descent," but people in the world, generally, though perhaps unconsciously actuated by the "Spirit of Elijah" in their search after ancestry, give other reasons for this increasing interest in the subject.—EDITORS.]

The profession of genealogy is almost as old as civilization, and yet as a comfortable and congenial means of securing a livelihood it may be said to be one of the newest professions. The modern genealogist is not the gray bearded, antiquated book-worm formerly associated with the term, but an alert, active young man or woman who is, perhaps, well fortified by a university degree signifying advanced work in history. Such a person may also possess a reading knowledge of several languages, which will materially aid in the process of tracing ancestry through foreign records.

This article considers, of course, only the reputable and honest genealogist. The pedigree builder who is willing to furnish any sort of a family tree to any sort of a family upon payment of a sufficient sum of money, is a fraud, pure and simple. There can be no more delightful work to one who is studiously inclined than ancestor hunting, providing one is fortunate enough to secure the needed patronage. This is less difficult than formerly, however, because the increasing interest in genealogy correspondingly increases the number of persons who are desirous of possessing a properly certified family pedigree and are willing to pay to have it made out.

One young woman genealogist for some time has been making an annual trip to Europe in the interest of her profession. Sometimes her entire expenses are paid by one customer who desires proof of his lineage which cannot be secured in the United States. At other times she will take notes for half a dozen clients, always keeping a sharp eye on all records showing American connections, copies of which are liable to become worth their weight in gold to her at any time, since she never knows when some new order will call for just that material.

The modern genealogists have pedigree charts, prepared according to the individual judgment of the user, which aid materially in the work of ancestor hunting. While each experienced worker has a system of his own, these charts have salient points in common to all and are similar to the pedigree charts used by cattle dealers. They begin with the individual and give spaces

for two ancestors in each generation as far back as the applicant is able to go. When there is a demand for an entire family with all of its branches, the charts are broader and contain more spaces. Every modern genealogist endeavors if possible to give the vital statistics; that is, the dates of the birth, marriage and death of each person mentioned.

Occasionally there is a demand for a complete record showing all the descendants of a family for a number of generations and such an order may give the genealogist work for months or years. Usually the descent of only one line is wanted, and this may go back for ten or more generations. After ten generations access to European records is always necessary. Often an amateur will have the pedigree well in hand and only call upon the expert for the completion of the record.

While genealogy should not encourage snobbery, and will not with any broad minded persons, genealogists admit that there is a decided disposition on the part of most Americans to trace their ancestry back to aristocracy, despite their much vaunted democracy. A well known genealogist tells this story, the name Jones being, of course, fictitious:

"I received an order from a prominent Missouri family to establish its connection with a certain Hugh Jones of Virginia, concerning whom their records were incomplete. Now, the Hugh Jones with whom they believed themselves connected was a well known cavalier, closely related to Charles I, and therefore an aristocrat of highest rank. After some little difficulty, and the expenditure of over \$400, I found their ancestor was not the cavalier, but Hugh Jones, a carpenter, who had a most important part in the building up of the early colony. When I informed the lady of the family, she was highly indignant.

"'Of course, you mean Hugh Jones, an architect,' she said, after I had proved to her that the gay cavalier left no progeny in America.

"'No madam,' I answered with equal fervor, 'I mean Hugh Jones, the carpenter, and he was a good one at that, and I want to tell you that a carpenter, in those days, who could turn the corner of a log house was of more use to the country than the best architect in the world is today; and a true genealogist would scorn to change a record that his descendants ought to be proud of.'

"She paid for the record after that, but she did not frame it and hang it in her parlor as would have been done if the word carpenter had not to her mind indicated plebeian origin."

It is usually expensive business to prove the records of an entire family for over five or six generations. A professional genealogist, whose work for other people gave him excellent opportunity to secure information for himself, claims to have expended over \$10,000 in proving the records for his mother's

family for eight generations. To establish the connections of the different branches involved, required journeys to Holland, Scotland, France, Wales, Switzerland, Germany, Ireland, Massachusetts, Georgia and Pennsylvania. As he could not himself translate the records in some of the languages, he was obliged to hire translators, but to him the result is worth the time and money expended, as he has a record of indisputable authenticity.

The true genealogist deals not with traditions until they have been absolutely verified. You may have a beautiful story in your family about the courtship of your great great grandmother, who refused to marry her husband until after he had joined the continental army, and then endured countless hardships while he was away in the service of his country. But the genealogist, looking upon all human sentiment with a coldly scientific eye, will show you proof that your great, great grandparents were married two years before the revolutionary war began, and that your great, greatgrandfather deserted after the first battle, because his wife insisted that she could not manage the farm alone.

How many a "would be joiner" of a patriotic order has wept bitter tears over such a disclosure, humiliated not so much by the fact that her ancestor was a better husband than he was a patriot, as by the fact that she could not pose as the descendant of a hero!

The genealogist is not, of course, to blame for the shortcomings of a long dead ancestor, although the woman who has sacrificed her pin money for months or years to provide herself with a record which will give her prominence in her chapter of the D. A. R. feels that the fees for a service giving such results are a heavy fine.

Sometimes such an experience will cause the pedigree seeker to go to an unscrupulous genealogist who for a generous sum will make up a record certified as desired, glossing over any little defects and adding such embellishments as are desired. Such transactions are becoming more rare each year, however, because with the increased genealogical knowledge on the part of the public and the number of amateur and professional genealogists to be found in every city, the detection of such a deceit would likely occur within a week. The adoption of genealogy as a profession by so many reputable men and women tends to protect the public from many frauds of the kind.

Every prominent genealogist has correspondents in the more important European cities with whom services are exchanged. This tends to lessen the expense of filling out records and also protects their patrons from fraud. It is useless for an American family to claim descent from a European family to which it is not entitled, since a couple of weeks' time will be sure to bring out the truth if a question is sent by mail. There are a number

of instances on record in which questions regarding descent have been sent and answered by cable.

A woman genealogist doing some work in the Syracuse public library, had an interesting experience recently, which she calls her modern genealogical romance. She was asked several questions by a serious faced girl who was trying to study out the records in some books of English families. As she took time to explain several points, the girl took courage and told her story. She was anxious to establish a link that would connect her with a certain English family to which her family belonged, although she was supposedly of Scotch descent. Her grandfather had been an Englishman who married a Scottish girl, taking her to England to live. He died after a few years and his widow took her children and returned to Scotland to be with her own people. The oldest son came to America and was the father of the girl seeking information.

She was engaged to be married to a young German policeman, whose mother had a violent prejudice against the Scotch, although she was quite willing that her son should marry an English girl. The problem was a simple one to the genealogist, who happened to know that family and was able to show the girl proofs of her descent contained in a book in the library. The policeman came in while they were being examined and a few months later the genealogist received an invitation to the wedding.

IMPORTANCE OF RECORD KEEPING.

BY SUSA YOUNG GATES.

There are some singular things connected with the making and the writing of history. Once when the great pioneer, Brigham Young, was asked if he had read such and such a history, he replied with that familiar twinkle in his eye: "No; I have been too busy making history to take time to read it." The men who make history almost never write it. They are those who hew out the rock, but they leave the artist who comes into the quarry after them to shape and chisel it into a thing of comeliness, and to add the sheen of glory to its polished face. And yet the historian is quite as necessary to human progress as the pioneer.

When you think of it, there is nothing left to us of our ancestors but a few pen scratches; there is nothing left of the world's history but a few words, a bit of parchment covered with symbols. The rest is dust and ashes. The imperishable part of mankind fades as a dream in the night. Nothing remains but symbols—a stroke of a stylus, the tooled memorial of an engrav-

er's art, the flash of a painter's brush—all the rest is dust. These eyes of ours catch and reveal the stories of the past through the symbols of some wise historian who left in rock or marble, on parchment or metal, the records of the vanished races. You and I—what will there be left of this teeming brain, this crowded day but a stroke of a pen, a carved symbol on some marble slab—the rest forgetfulness, oblivion, repose. But a repose in absolute silence as to this earth. Unless some one fixes the pen-stroke, tools the metal or marble, all that is now me will soon have gone into the silence of unutterable forgetfulness.

Who would know aught of Homer, Job, Moses, Deborah, Alexander, Ramses, Shakespeare, Virgil, Raphael, Dante, Napoleon, Washington or Lincoln, if it were not for a group of symbols placed in certain formal positions on a page of wood pulp? These are names whose personality is definite and well-defined—more defined oftentimes to our imaginations than are our grandmothers or our great-uncles. And yet, what would Shakespeare be if all of the printed pages that contain his deathless works were destroyed at one fell blow? How many such poets and singers have perished and we none the wiser?

You who sit by your chamber fire and read these symbols which I have placed upon this fair white page—you are my companions in this world of present day symbols and final forgetfulness. These symbols are the vital part of my being which go out to meet your eyes, making my soul speak to yours. And you—where are the symbols that shall speak when you are dust and ashes? Who shall recall aught of you if there be no such symbolic remains?

The wise old Egyptians knew all this, and in their eager determination to secure earthly undying fame, they cut their symbols in stone, and then shaped and molded that imperishable part of the earth's surface into vast pyramids under which were buried the mummies of their dead. The body must be preserved and entombed in eternal rock; such was their form of religion. The Greeks, wiser, perhaps, carved their memorials in lovely marbles. Who that has gazed upon the stupendous glory of the pyramids would hesitate to add fame to their builders and designers if they were but revealed to modern eyes. The records are all there but so mystically framed that no one today can read the message. And yet—it is there for us to contemplate and admire.

A feeling of sad wonder steals over the human heart when the perishable part of life rises to haunt us with a deadly fear lest some overt act should wipe forever out of existence the last record of our being upon this earth. We crave that our sons and our sons' sons to the last day shall speak of us in honored terms, for we love our sons and would be remembered of them—if all the world beside should forget that our body once cumbered this earth's surface. And they? How long do you think our sons—

and how much less our sons' sons—would remember our personality if there were no symbols—no remains of the photographer's art, no dots and dashes on printed or written page, no engraved lines and curves on the marble slab to recall our lives and bodily frames to those who loved us while alive? A day, a month, a year—once in a year perhaps when our birthday rolled around, or when some dire distress crushed the heart, our son might cry out "mother" and then—other thoughts, hopes, plans rush in and life's stream would wash out of his eyes and brain the image which sorrow or our infrequent birthday had brought before him.

Have you ever thought of the divine plan to keep constantly before our mind the image of the Savior? Do you realize that if there were to be some awful cataclysm of nature which should destroy all the words and lines and printed pages with all the churches and all the altars made by man, all the pictures and all the carved statues that in any way remind us of the life and passion of our Lord—how long would his divine memory obtain? Then, let the Sabbath day be forgotten and become the obsolete thing that modern life is seeking to make it. How long would it be—a month or a year or one generation—before all traces of Him would disappear from the earth? You and I may thank our heavenly Father on our knees for the Sabbath, for the recorded symbols of His life and death and for the constantly recurring memorials which bring His martyrdom before our eyes and therefore into our awakened consciousness. For were it not so, we, like all the world, would find that awful mystery obliterated from our minds, that precious memory gone, that resurrecting power faded from our daily lives, and how sore would be our straits! Not all the world believe in Him, but all have felt directly or indirectly, the weight of His power, and His example has lifted up His cross to all men.

And how did we get this group of symbols which visualize for us the great mystery? Why, just by the placing on a page of a group of symbols which conveyed to His followers and now to us to the story of His life, His teachings and His passion. Was not the writing of that history of more moment than all besides? Excepting only the living of His life, the recording of it meant more to this world than all else.

And that marvelous pedigree of His mother and of His step-father! What of that? Some scribes had kept the group of symbols written on parchment or papyrus, on metal or on leather for us to read the New "Testament" written by His friends, Matthew and Luke, that we might read and be convinced and later converted.

And now, all these reflections have been begotten by the plan which I am about to urge on you. For it comes—from this heart of mine to you through these symbols which I use—with all the solemnity and power of which my soul is capable.

No man is so humble, no woman so obscure that he or she does not long to leave in some form a memory of his or her life upon this perishing earth. And if that were not so, there is no man so obscure, no woman so humble, whose life and memory will not enrich the earth. It is our inalienable right—to leave our own symbolic history, and to receive from the past ages that same record of all the earth's dead. It is the law, the unwritten law this longing to be remembered which was engraved on all our hearts by the finger of God himself. Who shall gainsay this truth?

Methods have done much for us, and are doing more. Specialization is the order of the time. That nothing shall be wasted, no moment lost in needless effort, this is the spirit of today.

We have kept—you and I—a scrap of paper, a bit of old account book, on which are a group of symbols which tell to others the facts of our births, our marriages and in time, our deaths. But how are they kept? Who has them? Where is the proper book, the strong box to preserve it, and how are we doing this record work? Answer all. Old pasteboard boxes, bureau drawers, torn envelopes, forgotten cubbyholes, neglected corners in a garret—these are the receptacles of our precious memoirs.

A wise man has prepared in the simplest possible manner a book with ruled spaces and paged symbols on which and in which we can record our genealogical memoirs. To him we owe a debt of gratitude, as to all faithful antiquarians who toil in the night silences that we may profit in the busy day.

There may be no poetry in the simple announcement that Duncan M. McAllister, the Chief Recorder of the Salt Lake Temple, has devised and placed on the market a unique record for the members of the "Mormon" Church, in which they can concisely and fully, enter all important events, and dates, connected with their histories, as families or as individuals. Its simplicity, handy size and completeness of arrangement commends it to all who need a suitable record book for the purpose named. Mr. McAllister is preparing another blank book of similar character specially designed for the use of the public generally, other than members of the Church to which he belongs. There may be no visible poetry in this staid announcement, but you who have eyes to see and ears to hear, and hearts to understand, the music of the spheres is in the thought of eternal life through means of these tiny dots and dashes which symbolize our earthly frames to all those who come after. Read these thoughts, reflect, contemplate the vast possibilities which stretch out beyond the grave for all the children of men and your ears will be opened to hear this profound truth.

A BRANCH OF THE BABCOCK FAMILY.

COMPILED BY GEORGE MILTON BABCOCK,
From "Babcock Genealogy" by Stephen Babcock, and from original sources.

James Badcock (Babcock) with whom this sketch begins, was the first Babcock to settle in the State of Rhode Island. Tradition points to his having had a brother who settled in Massachusetts, and who was the progenitor of the Massachusetts Branch of the family. There was also a sister who it is believed settled in Massachusetts with her brother. For 40 years in this country the name was spelled variously according to the fancy of the Town Clerk,—Badcock, Badcocke and Badcook; but James' son John changed the spelling to Babcock, which spelling has been adhered to by most of the members of the family down to the present time.

1. JAMES¹ BADCOCK, b. 1612, probably Essex County, England; d. June 12, 1679; m. (1) Sarah, who d. 1665 or later; m. (2) 1669 (?) Elizabeth; she m. (2) Sept. 22, 1679, William Johnson and settled in Stonington, Conn. James Badcock was admitted an inhabitant of the "towne" of Portsmouth, R. I., Feb. 25, 1642. He was made a free-man July 10, 1648, and a member of the General Court of Commissioners of Rhode Island for Portsmouth in 1657, 1658 and 1659. In 1662 he moved to Westerly, R. I., and was one of the first settlers in that town. James in his fifty-ninth year, 1678, was baptized by Elder William Hiscox, and united with the Seventh Day Baptist church of Newport and Westerly. Glimpses of an interesting life show that John Badcock was a man of sterling integrity and of strong convictions. He was respected by his neighbors, honored and trusted as a citizen, and ready to serve the community in whatever capacity he was appointed.

Children by his first wife:

- i. JAMES, b. 1641; m. Jane Brown.
2. ii. JOHN, b. 1644; m. Mary Lawton.
- iii. JOB, b. 1646 (?); m. Jane Crandall.
- iv. MARY, b. 1648 (?); m. William Champlin.

Children by his second wife:

- i. JOSEPH, b. 1670 (?); m. (1) Dorothy Key; m. (2) Mrs. Hannah Coates.
- ii. NATHANIEL.
- iii. ELIZABETH.
2. JOHN² BADCOCK (*James¹*), b. Portsmouth, R. I., 1644; d. Westerly, R. I., 1685; m. Mary Lawton, daughter of

George and Elizabeth (Hazard) Lawton, of Portsmouth. Mary m. second time, April 21, 1698, Erasmus Babbitt and d. in Westerly, Nov. 8, 1711. Tradition says that John and his wife, Mary, eloped from Newport, settled upon the east bank of the Pawcatuck River, on Massatuxet Cove (near what is now Avondale, town of Westerly, R. I.), with no neighbors but the friendly Indians, and that they were not discovered by their parents for several years. Much poetry and romance have been written upon this tradition, but as no history has been found to establish it as a fact, and as authentic records seem clearly to disprove the statement, the elopement story must be classed as fiction.

Children born in Westerly:

- i. JAMES, b. 1663 (?); m. (1) Elizabeth ——; m. (2) Content Maxson.
- ii. ANN, b. 1665 (?).
- iii. MARY, b. 1667 (?).
- iv. JOHN, b. 1669 (?); m. Mary Champlin.
3. v. JOB, b. 1671 (?); m. Deborah ——.
- vi. GEORGE, b. 1673 (?); m. Elizabeth Hall.
- vii. ELIHU, b. tradition says, the "day of the Great Swamp Fight," Dec. 19, 1675; unm.
- viii. ROBERT, b. 1678 (?); m. Lydia Crandall.
- ix. JOSEPH, b. 1681 (?); m. Rebecca Stanton.
- x. OLIVER, b. 1683 (?); m. (1) Susanna Clark; m. (2) Deborah Knowles.

3. JOB³ BABCOCK (*John², James¹*), b. Westerly, R. I., 1671 (?); d. South Kingston between the date of his will, Aug. 23, 1754, and probate of will, Feb. 10, 1755. He m. 1695 (?) Deborah ——. She d. before her husband. The first Town Council of South Kingston, elected in 1723, consisted of Job Babcock and five others. In May, 1727, Job Babcock was chosen Deputy from South Kingston to the General Court of Rhode Island, and in June, 1727, he was appointed prothonotary.

Children :

- i. JOB, b. 1697 (?); m. (1) Elizabeth Hull; m. (2) Mary ——.
- ii. SAMUEL; m. Bethiah ——.
4. iii. JOHN; m. (1) Sarah Segar; m. (2) Jemima Reynolds.
- iv. MARY; m. Stanton.
- v. DEBORAH; m. Joseph Hoxie.
- vi. ABIGAIL; m. John Segar, of South Kingston.

4. JOHN⁴ BABCOCK (*Job³, John², James¹*), b. in South Kingston; d. about Nov. 1, 1763; m. (1) Sarah Segar; m. (2) Mar. 17, 1747, in South Kingston, Jemima Reynolds. It is believed that Jemima afterward married John Sheldon.

BABCOCK GENEALOGY.

From his will, dated Oct. 13, 1763, probated Nov. 4, 1763, it appears that he had five children by his first wife, as follows:

5. i. JOHN, b. 1740 (?); m. Mehitable Sheldon.
- ii. JONATHAN; m. Amey Clarke.
- iii. SAMUEL, died prior to date of will.
- iv. SARAH, b. 1737 (?); m. Amos Langworthy.
- v. ICHABOD, b. 1745 (?); m. Amy Card.

Children by second wife:

- i. GIDEON, b. April 28, 1757; m. Hannah ——.
- ii. JOSEPH, b. Aug. 19, 1759.
- iii. MARY, b. Feb. 4, 1762.

5. JOHN⁵ BABCOCK (*John⁴, Job³, John², James¹*), b. South Kingston, probably about 1740; m. Feb. 14, 1765, in South Kingston, Mehitable Sheldon, dau. of John and Elizabeth Sheldon, b. July 20, 1746. After the close of the Revolutionary War, John Babcock with his brother Ichabod removed from Rhode Island to Alburg, Vt. John was buried in Alburg, Vt., and the following inscription is upon his gravestone: "In memory of John Babcock, who departed this life Aug. 10, 1822, aged 82 yrs."

Children believed to have been born in South Kingston, R. I.:

- i. SARAH, b. 1765 (?).
 - ii. ELIZABETH, b. 1766 (?).
 6. iii. JOHN, b. Jan. 10, 1768; m. Lany Wager.
 - iv. AMY, b. 1770 (?).
 - v. GEORGE, b. 1772 (?).
 - vi. DORCAS, b. 1774 (?).
 - vii. JOHANNA, b. 1777 (?).
 - viii. LUCY, b. 1779 (?).
 - ix. BENJAMIN, b. 1785 (?).
 - x. A CHILD, b. 1782 (?); died young.
-
6. JOHN⁶ BABCOCK (*John⁵, John⁴, Job³, John², James¹*), b. probably in South Kingston, R. I., Jan. 10, 1768; m. in January, 1792, Lany Wager, who was born April 8, 1772, in Brunswick, N. Y., and who died May 15, 1851, at Grafton, N. Y. John Babcock, Jr., was one of the earliest settlers of the town of Grafton, Rensselaer County, N. Y., and in 1820 he represented his county in the Legislature, and for many years served his state, enjoying fully the confidence and respect of all who knew him. He died March 7, 1842, and a glowing tribute to his character was published in the newspapers of the time.

Children all born in Grafton:

- i. DAVID, b. Oct. 12, 1798; m. Hanna B. _____.
 7. ii. BENJAMIN, b. Jan. 18, 1801; m. Harriet Ann Bunker.
 iii. CATHARINE, m. Caleb S. Slade.
 iv. JOHN.
 v. HARRY, b. 1809; m. Catherine Gardner.
 vi. ANGELINE, b. Sept. 26, 1810; m. Benjamin Slade.
 vii. LOUISA, b. 1812; m. Silas Eldred.
 viii. A CHILD, d. young.
7. BENJAMIN⁷ BABCOCK (*John⁶, John⁵, John⁴, Job³, John², James¹*), b. Jan. 18, 1801, at Grafton, Rensselaer County, N. Y.; d. May 9, 1867, at West Troy, Albany County, N. Y.; m. Harriet Ann Bunker, dau. of Joshua and Rhoda (Smith) Bunker; b. July 9, 1800, at Grafton, N. Y.; d. July 10, 1865, at West Troy, N. Y. He was a Lawyer by profession, and an expert penman, but retired and settled in West Troy, where he died.
- Children:
- i. CHARLES HENRY b. Nov. 29, 1824; m. Jane Burdick.
 ii. HENRIETTA ELIZABETH, b. May 15, 1826; d. young.
 8. iii. ALPHONZO HARVEY, b. April 7, 1829; m. (1) Catharine Aurelia Kniskern; m. (2) Sarah A. Capps-Eaton; m. (3) Bathenia Ann Simmons-Richmond.
 iv. CALEB S., b. Jan. 24, 1831; m. Franke H. Fowler.
 v. KATHARINE MARIAH, b. Nov. 10, 1832; died young.
 vi. KATHARINE M., b. May 13, 1834; died young.
 vii. GEORGE CHANCY, b. Mar. 12, 1836; m. Sarah M. Brown.
 viii. JOHN ALBERT, b. May 8, 1838; unm.
 ix. HARRIET ANGELINE, b. Feb. 10, 1841; m. Luther Gates Philo.
8. ALPHONZO HARVEY⁸ BABCOCK (*Benjamin⁷, John⁶, John⁵, John⁴, Job³, John², James¹*), b. April 7, 1829, at Troy, Rensselaer County, N. Y.; d. May 30, 1900, at Green Island, Albany County, N. Y.; m. (1) Nov. 24, 1859, Catharine Aurelia Kniskern, dau. of John J. and Lorena (Vroman) Kniskern; b. Jan. 28, 1840, at Fulton, Schoharie County, N. Y.; d. Feb. 23, 1862, at Schoharie, Schoharie County, N. Y. He m. (2) in early part of year 1866, Sarah A. Capps-Eaton, who was born in 1841, and d. in 1866. He m. (3) Bathenia Ann Simmons-Richmond, who was born in 1837, and is now living with her son at Round Lake, N. Y. He was a veteran of the Civil War, and his patriotism was ever burning brightly. In later years he took up railroad life and for many years was Foreman of the Upholstering Department of the Delaware & Hudson R. R. Co. at Green Island, N. Y. He was widely known and beloved by all who knew him.

Children by first wife:

9. i. GEORGE JAY, b. May 2, 1861; m. Florence Mary Stevenson.
 ii. CHARLES HARVEY, b. Feb. 20, 1862; d. Mar. 30, 1862.

No children by second wife.

Children by third wife:

- i. WILLARD JAY, b. May 19, 1876; m. Nellie Chilson.
 ii. MERRET A., b. Aug., 1881; d. July 21, 1882.

9. GEORGE JAY⁹ BABCOCK (*Alphonzo H.⁸, Benjamin⁷, John⁶, John⁵, John⁴, Job³, John², James¹*), b. May 2, 1861, at Schoharie, Schoharie County, N. Y.; d. April 8, 1894, at Green Island, Albany County, N. Y.; m. March 11, 1887, at Troy, N. Y., Florence Mary Stevenson, dau. of Lewis and Mary (Colclough) Stevenson, b. March 4, 1869, at Hicksville, Long Island, N. Y.; her res. 1913, Salt Lake City, Utah. He followed the railroad business throughout his manhood, and worked for his father as upholsterer in the R. R. shops at Green Island, N. Y. Like his father, he was widely known and respected.

Children all born in Green Island, N. Y.:

- i. HATTIE MABLE b. May 20, 1888; d. Aug. 4, 1888.
 ii. CHARLES LEWIS, b. June 25, 1889; d. Nov. 25, 1889.
 10. iii. GEORGE MILTON, b. Oct. 5, 1891; m. Lillian May Whitman.
10. GEORGE MILTON¹⁰ BABCOCK (*Geo. Jay⁹, Alphonzo H.⁸, Benjamin⁷, John⁶, John⁵, John⁴, Job³, John², James¹*), b. October 5, 1891, at Green Island, Albany County, N. Y.; m. June 27, 1909, at Hoboken, N. J., Lillian May Whitman, dau. of William Washington and Frances (Ringer) Whitman, b. January 1, 1891, at Crown Point, Essex County, N. Y. They were baptized into the Church of Jesus Christ of Latter-day Saints in the Hudson river at Glens Falls, N. Y., April 17, 1910, by Elder Nephi Wood, and came to Salt Lake City October 5, 1910. They are at present members of the 20th Ward, Ensign Stake, and he is employed in the Railway Department of the Utah Light & Railway Co., Salt Lake City.

Children:

- i. CHESTER MILTON, b. July 30, 1910, at Corinth, Saratoga County, N. Y.
 ii. NEPHI ROWLEY, b. Mar. 24, 1912, at Driggs, Fremont County, Idaho.
 iii. LILLIAN MAUD, b. June 15, 1913, at Salt Lake City, Utah.

“SPIRITUAL WEALTH THROUGH TEMPLE WORK”

BY ELDER RUDGER CLAWSON.

From a discourse delivered in the Tabernacle, Oct. 5, 1900.

There is a subject that is very near to my heart, and I would like to say a few words upon it this morning, if the Spirit of the Lord shall give me freedom of speech; otherwise I should wish that it might be taken entirely from my mind, because I desire to speak to the Saints only that which the Lord desires I should speak, and which will be most suitable for the occasion. I will first read from an address to the Saints by the mighty prophet of these latter times, the Prophet Joseph Smith. These were his words:

“And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled, and you shall in no wise lose your reward, saith the Lord of hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

“And again, I give unto you a word in relation to the baptism for your dead.

“Verily, thus saith the Lord unto you concerning your dead: When any of your are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord:

“That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven;

“For I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of hosts.” (Doc. and Cov. 127: 4-8.)

In another place:

“Now the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, ac-

cording to the records which they have kept concerning their dead.

"It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth, and in heaven, and could not be annulled according to the decree of the great Jehovah. This is a faithful saying! Who can hear it?

"And again, for the precedent, Matthew 16:18, 19, 'And I also say unto thee, that thou art Peter: and upon this rock I will build my Church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' (Doc and Cov. 128:8, 9, 10.)

Are not these most glorious words? Even in those early days of the Church the Prophet Joseph Smith was exercised very greatly concerning the temples of the Lord, so much so, that the word of the Lord came to him, and from him to the people, that they must not cease the work of His Temple, and all the works which He had appointed. Special stress was laid on this subject of the temple. The spirit of temple-work has rested down upon the Latter-day Saints from that day until this, and I doubt not will rest upon them with great power from now until the morning of the resurrection, and from the morning of the resurrection until the thousand years of the Millennium have expired. This spirit will grow stronger and brighter with this people. Was it not upon President Young and the Pioneers? Almost the first words he uttered concerning this land were made upon this block, when striking his cane upon the ground, he said, "Here we will build a temple of God." How gloriously that prediction has been fulfilled! That Temple has been erected, though he did not live to see its completion—a monument to the faith, the determination and the good works of the Latter-day Saints. Not only is there a Temple on this block, but there is one at St. George, one at Manti, and one at Logan. And shall we cease building Temples? No; other Temples will be built. There is a reason for this.

Strangers come into our midst, and they gaze upon the Temple. In many instances they say it is a magnificent building, a great accomplishment to have been commenced in the early days of the settlement of this country and to have been carried on at such vast expenses until finally completed. It certainly was a great accomplishment. But, my brethren and sisters, the value of that building is not in its outward appearance, nor in the expense that

has been put in it, not in the beauty of its architecture, nor in the richness of its furnishings. The value of that Temple is in the ordinances which are performed therein for the living and the dead.

The keys of this great power of binding and sealing, referred to by the Prophet Joseph Smith, are with us. That power breaks down the barriers of the grave. By it both the living and the dead are made to stand before the Lord as if there were no such thing as mortal time. Moreover, the dead are made equal with the living. Glorious thought! Do we not see that God is no respecter of persons? The man who lived upon earth in a time when the light of the Gospel had been extinguished, and who therefore lived in ignorance of the Gospel, will not be consigned to endless misery because he did not accept an opportunity that never came to him, but the mercy and justice of God will reach out to that man and he will have the opportunity in the other life. Therein is the virtue and force of the binding and sealing power. It reaches into the spirit world to every soul, no matter how humble or obscure that soul has been on earth. The light of the Gospel will break in upon him, and there will be a time in the other life for repentance and reformation. Then shall the people of the earth go forth in the Temples of God and do a vicarious work for those behind the veil, as the Savior of the world has done a vicarious work for us all. We will taste of the fruits and His great work in our salvation; so will the dead receive the good fruits of our work in their behalf in the Temples of God.

Is it not time, brethren and sisters, that our minds should run back and be interested in the fate and condition of our ancestors? Shall we not be interested in every soul that has passed away? Must not the chain be made complete, and the dead be connected with the living, and the living with the dead? For we without them cannot be made perfect, nor they without us.

Some thoughts have come to my mind in relation to this great and glorious subject, and these thoughts have relation to the missionary work of this Church. We are calling upon many able-bodied young men to go forth and proclaim the Gospel of salvation to the nations of the earth. This glorious duty and privilege is today resting upon the young men of Israel. But there are many who are not in a position to accept a call of this kind. Many are deeply engrossed in the affairs of life in a way perchance that they cannot be spared to take upon them this great responsibility. Then there are those who are so advanced in years that it would not be wisdom for them to go forth and proclaim the Gospel. Must it be said of them that they shall be denied the privilege of becoming saviors upon Mount Zion, because of the infirmities of age and the engrossing cares of life? No, it shall not be said. There is a chance for them. If they cannot go forth into the

world to win souls unto Christ, let them go forth into the Temples of God and spend a portion of their time in working for the salvation of the dead. I believe that the soul of one who is dead is just as precious in the sight of God as the soul of one who is living. Need you fathers say to your family, "There is not much opportunity now for me to do good; my days of usefulness are past." No; your days of usefulness are still with you; your opportunities are still present; go forth and perform this great labor.

But it will be said by many in the Church that their employment or their business connections are such that they cannot give any time to Temple work. What shall be done in such cases? Men are spending their whole time, not alone in providing for themselves and their families the comforts of life, but to accumulate means and build up a fortune. This is being done by hundreds of Latter-day Saints; for God is blessing and multiplying His goodness upon the people, and the windows of heaven are opened unto us, until many are becoming rich in this world's goods. Is it not so? We are being blessed in all our affairs and multiplied exceedingly, until it has come to that condition that some of our brethren in the Church hardly know what to do with their means.

Now I want to tell the men of means among the Latter-day Saints of a good investment; where they can place some of their means to bring them in a hundred per cent. Find me an investment in this country today that pays twelve per cent, or perhaps fifteen per cent, and I will point out to you a most splendid enterprise. But this investment that I allude to will pay one hundred per cent, and never fail. What is it? Lay up some of your treasures in heaven. Invest with the Lord. Put some of your means into His Temple.

If you are so busily employed in looking after your material interests which are so vast and varied that it takes all your time, send your son to the Temple, and support him while he works there for you. If you have no son, perhaps you have a good neighbor, a man of God, who has no means of his own and no employment; send him to the temple, and provide well for him while he is there; look after his bodily wants, and let him work for your dead and save your ancestors.

Perhaps you will tell me that you have no list of your ancestors; you have not even a single name. I take it that that is no excuse. If you cannot do a work for your own dead, do a work for your neighbor's dead. Assist that poor man across the way who has perhaps hundreds and thousands of names, but has no means and no way of having them officiated for, and verily you shall in no wise lose your reward. When an Elder is sent into the world to preach the Gospel, if circumstances are favorable, he may go to his relatives and acquaintances, but he preaches the

Gospel to the world. So we must labor at home. If we cannot get information concerning our own dead, let us expend a portion of our means, if we have any, for the salvation of the dead of others. In this way we will manifest the spirit of true charity.

As it is at present, we find that in some instances brethren are building up fortunes for their children to quarrel over and spend when they are gone. We know by experience that we cannot take these things with us from this life, and the result is, all we accumulate of this world's goods is left behind, and trouble generally arises among children over such things.

I am reminded of an occurrence that is said to have actually happened. One of our rich brethren died, and after a time his spirit returned to earth. He visited a friend, and this is the language that he used in speaking to that friend: "What a fool I have been. I spent days and weeks, months and years upon the earth in accumulating means, and I was abundantly successful. I built up a big fortune, and then I was called away. I passed into the spirit world, and left it all for my children to quarrel over. How foolish I have been!"

Is there not a text in his words? It might have occurred to that man, while he was talking to his friend, that he could have founded an institution of learning, or endowed a hospital, or better than that, he could have created a temple fund; that is to say, he could have provided amply for each one of his children, and with the remainder, or a goodly portion of it, could have created a temple fund, to be used for the salvation of the dead; and had the fund been sufficiently large, the interest only, and not the principal, might have been expended to save his dead and the dead of others. Perhaps the thought occurred to him that if he had done this, while his body rested in the grave and his spirit dwelt in the spirit land, the means that God had given him on earth would be doing a great and glorious work and perpetuating his memory upon earth. This is one way in which we can perpetuate our memories.

It seems to me that this a most glorious subject to contemplate. And not only shall the brethren be saviors upon Mount Zion, but the sisters, too, shall share in this glorious work; for they can go to the Temple and assist in officiating for the dead. The sisters as well as the brethren shall have credit on the books for their share in this grand work.

Brethren and sisters, here are the temples before us. Now let me ask the question, Who shall be worthy to go into them and to do the work that I have indicated? You know something of the power and sacredness of the work! you know something of this binding and sealing power; you know the great responsibility of exercising that power. I ask you, Who shall be worthy to go into these temples? We have been told by our Prophet and President that the man who does not pay his tithing in this Church

shall not have access to them. Not that he shall be coerced, not that he shall be frightened, by this saying of the President's; but simply because he is unworthy to go into the temple. If he violates this great commandment of God—the law of tithing—then he is not worthy to receive and participate in the blessings of the House of the Lord. It is a simple proposition. The Bishop shall not recommend him; the president of the Stake shall not recommend him. They cannot do it. It would not be pleasing in the sight of God. And they who violate other commandments, are not worthy to go into the House of the Lord and officiate for the living and the dead, between this world and the other world; for you can scarcely speak of the living, except you shall say something concerning the dead.

I believe that God speaks to us as if we were in eternity, and that whenever He gives a commandment or a law unto this Church, it is done as if there were no such thing as death or a veil dividing us from His presence. His laws are permanent and eternal in their nature; they are binding upon this world and upon the world to come; they are binding upon the living and binding upon the dead.

As I have said, this is a glorious theme for contemplation, and could not be exhausted in a sermon a month long. God bless you. Amen.

DIFFICULTIES OF BRITISH RESEARCH.

For the information of those who may desire either personally or through an agent to do genealogical research work in Great Britain, we present the following letter from George Minns, the English Genealogist who has done much of this work for members of the Genealogical Society of Utah.—EDITORS.]

17 Paragon St., Norwich, Eng., Nov. 29, 1913.

To the Genealogical Society: My genealogical tours for this present year are closed. This one has lasted—except for one or two short intervals—six months. Weather, and climatic conditions generally, have been so favorable that I felt induced to remain in the field longer than is usually practicable when one has to travel many miles afoot, to reach out-of-the-way places. Now and again, I was caught by rain storms, and once by a flood, which made the roads impassable. I was then within a quarter of a mile of my destination, and had to abandon the idea of reaching it, as the nearest and only way was by walking another seven miles by cross cuts, and it had started raining again, and other appointments had been made.

I met a good number of gentlemen who held records in trust,

and found no difficulty in gaining access to them. On some occasions it was quite the reverse—there were many difficulties in the way to progress. Answers came to my request for permission to search, in few words, as "Impossible," "Cannot grant permission," "Not just now. Rector ill," etc., etc.

Disappointment must be expected under present conditions. So long as the old records are held in custody of so many different persons with varied temperaments, having strange ideas respecting their office and right to permit an examination of them, there is very little hope of change in this respect. The searcher must accept the inevitable with a good grace, and be thankful whenever he can search under genial conditions, particularly after a spell with a cantankerous person, who pesters you with a volley of questions, more or less impudent. Here are a few which I have been asked after having already in writing declared my object: "What do you want, what is your object? What do you want the names for?" "Who wants these names? Is it a legal matter, to prove titles, or matters literary or antiquarian? Are you prepared to pay the fees? How many names are wanted? What period and what event? How long do you want to be at the books?" To the latter is generally added: "I have an engagement at a certain time, therefore I must ask you to give up then." One custodian condescended to allow me for a 5/- fee to "just take a look at the books" but not to extract a single name!

Others tried by all possible means to put me off, to scare me by the excessive fees they intended to charge; sometimes assuring me it might be an unfruitful search, and very laborious; adding once again: "Are you quite sure you really want to search here? Had you not better abandon the idea, or at least postpone it until you are more certain of finding something in our books? At the present time I am very busy, and have so many other and more important calls to attend to."

Not a few custodians I met had never been asked to grant a complete inspection of their records before. With these and some who had had but few calls, everything went smoothly; they were generous, entertaining, and hoped I would call again if I was anywhere near, or wished to see the books again, at any time.

It is a pleasure, indeed, to search under such conditions, and always a pleasure to recall them.

I regret that the trouble in Ireland prevented me visiting that country this year. By 1914 I trust this will have ended.

Yours sincerely,

GEORGE MINNS.

EXPLANATION OF HERALDIC BEARINGS.

[Many families of British descent extend into the nobility; and in tracing their genealogy, it is of great assistance to be able to understand the somewhat difficult subject of heraldic bearings. As is explained in the following article, taken from Douglas Baronage of Scotland, published in Edinburgh in 1798, the Coats of Arms are hereditary marks which distinguish one family from another. These are, therefore, important clues by which to follow any given line or family.—EDITORS.]

For the convenience of those who may not have applied their attention to the study of Heraldry, and might be at a loss to understand the more ordinary terms of that science, the following short account of Heraldic Bearings and explanation of the terms which most commonly occur, are given.

Arms, or coats of arms, are heraldic marks of honour, composed of fixed or determined colours and figures, granted by sovereign princes as a reward for military valour, shining parts, or some signal public service. They serve also to denote the descent or alliance of the bearer, and to distinguish states, cities, societies and other bodies. According to Cambden and Sir H. Spelman hereditary arms of families began first to be used toward the end of the eleventh century. Prior to this period, they were used in Germany in the tournaments so much in vogue, as a sort of livery; from which custom, indeed, they seem to have taken their origin. The crusaders afterwards gave rise to various additions and alterations in their bearings, and spread the practice over Europe.

The ingenuity and vanity of man has introduced such variety in coats of arms, that a knowledge of them has been reduced to a science called Heraldry, which has been prosecuted with much vigour and industry by several ingenious men. All that is proposed here is to give such an account of the different parts of a coat of arms and of the technical terms used in the description of them as will enable the reader who is unacquainted with Heraldry to understand the descriptions given in genealogical books. Besides the “particular” or “paternal” arms of each family many varieties are daily introduced, from alliances from other families by marriages or by succession. But the effectual or integral parts of all arms are the following: 1st, the Shield or Escutcheon; 2nd, the Tinctures or colours of the Shields and their Bearings; 3rd, the Charges, that is, whatsoever is contained in the Field; and 4th, the Ornaments which accompany or surround the Escutcheon, as the coronets, crests, scrolls, supporters, etc.

I. THE SHIELD, or ESCUTCHEON is the field or ground whereon are represented the figures that make up a coat of arms. Shields are of various forms, according to fancy; the lozenge shield, however, is never used but for females. Armourists in order to determine the position of the bearings, have divided the Shield into several parts or points; the principal of which are,

A	B	C	The dexter chief	A
D			The precise middle chief	B
E			The sinister chief	C
F			The honour point	D
G	I	H	The vess point	E
			The nombril point	F
			The dexter base	G
			The sinister base	H
			The precise middle base	I

It is necessary to observe that the dexter-side of the Escutcheon is opposite to the left hand, and the sinister-side to the right hand of the person who looks at it.

II. THE METALS and TINCTURES, or COLOURS, are, in general the following:

Gold, "Or" is expressed by dots as expressed by No. I.

Silver, "Argent" is plain, No. II.

Blue, "Azure" by horizontal lines, No. III.

Red, "Gules" by perpendicular lines, No. IV.

Green, "Vert" by diagonal lines from the dexter chief to the sinister base points, No. V.

Purple, "Purpur" by diagonal lines from the sinister chief to the dexter base points, No. VI.

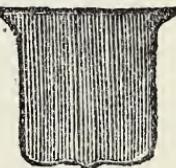
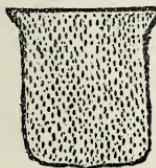
Black, "Sable" by perpendicular and horizontal lines crossing each other, No. VII.

I.

II.

III.

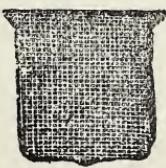
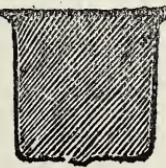
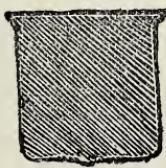
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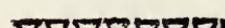


When animals and other natural bodies are introduced, they frequently retain their natural colours, which in Heraldry is expressed by the term "proper."

After a metal or colour is once mentioned the term is never

repeated in Heraldry. When it again occurs they say, of the "first" or "second" and so on wherever it had occurred.

The "lines" which quarter or divide the Shield are of considerable variety, and have names according to their form or shape. They are mostly comprehended under the following:

1.  Engrailed.
2.  Invected.
3.  Wavy.
4.  Embattled.
5.  Indented.
6.  Dancette.
7.  Nebule.
8.  Dove-tail.

If the Field be divided into two equal parts made by a perpendicular line it is said to be "parted per pale;" if by a horizontal line "parted per fess;" by the diagonal dexter, "parted per bend;" by the diagonal sinister, "parted per bend sinister."

If the Field is parted into four equal parts by any of these lines it is said to be "quartered," which may be done two ways, "per cross" or "per faltier." Quartered "per cross" is done by a perpendicular and a horizontal line crossing each other at the center. Quartered "per faltier" is done by two diagonal lines, "dexter" and "sinister" that also cross one another in the center of the field, both divide it into four equal parts. When the Escutcheon is divided into a greater number of parts it is called a "genealogical achievement."

Around the Shield there is frequently introduced a border, "bordure" which goes all around in form of a hem, except when a Chief is introduced in the arms, in which case it reaches only to the Chief. Borders are either of the different forms and tinctures already expressed or 'Furs,' as Ermine, Counterermine, and Vair.

III. CHARGES are divided into "honourable ordinaries," "sub-ordinaries," and "common charges." Those called "honourable ordinaries" are the principal, and are nine in number, viz:

The Chief, the Pale, the Bend, the Fess, the Bar, the Cheveron, the Cross, the Saltier.

The Chief is placed in the upper part of the Escutcheon, and contains in depth the third part of the field; it has a diminutive, "fillet."

The Pale is an ordinary consisting of two perpendicular lines drawn from the top to the base of the Escutcheon, and contains a third part of the field in breadth. The diminutive of this is the "pallet" and the "endorse."

The Bend is formed by two diagonal lines drawn from the dexter chief to the sinister base. The "bend-sinister" is drawn the contrary way. The diminutives are the "bendlet" and "rib-band."

The Fess is an ordinary produced by two parallel lines drawn horizontally across the center of the field, and contains in breadth the third part thereof.

The Bar is nearly the same with the Fess, but it contains only a fifth of the field in breadth. The diminutives are the "barulet" and "closet."

The Cheveron, which represent a pair of compasses half open, takes up a fifth part of the field. It has for diminutives a "chevronel" "couple close."

The Cross is an ordinary formed by the meeting of two perpendicular with two horizontal lines in the "fess-point," where they make four right angles. There is a great variety of them in use.

The Saltier is formed by the "bend" and "bend-sinister" crossing each other in right angles. It commonly goes by the name of St. Andrews Cross.

Besides the "honourable" there are also "sub-ordinaries" used of various denominations, but a description of these would lead us into too wide a field.

Of the other figures chosen to fill up the field, no explanation need be inserted. They are, as before observed, sometimes natural bodies as animals, trees, etc., and sometimes artificial as war-like instruments, houses, ships, etc.

IV. ORNAMENTS, which accompany or surround the escutcheon were introduced to denote the birth, dignity, or office of the persons to whom they appertain. These commonly in use are, Crowns, Cornets, Mitres, Helments, Chapeaux, Wreaths, Crests, Scrolls, and Supporters. The "motto" is written upon the scroll, and, in general, alludes either to the crest or to the bearings.

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from page 168, Vol. IV, No. 4.)

Sasine Records. The "General Register of Sasines" are in three series, dating from August, 1617, to December, 1868. A Register, intended to give protection to land rights, was, however, established as local records throughout Scotland in 1599; but this was abolished, owing to certain irregularities in 1609. Since the year 1617 they have been kept at Edinburgh.

The "Particular Register of Sasines" are in series under each county from 1617, Perthshire having as many as five, dating from 1601-1609, and 1617-1871. These affect heritable property in all parts of the country.

The following are extracted from the Minute Books:

27 July, 1693. William Bell, wright in Douglas and Mareon Frizell his spouse, of ane peice of land ther called Timber rig, produced by Thomas Edgar, wryter in Hamilton. William Bell, wright in Douglas, in lyfe rent and Janet and Mary Bells his Dochters, in fue, of certain tenements and ackers in Douglas.

10 Jan., 1695. James and John, sons to umquhil James Weir of Johnshill of the tuo merkland there of Topaiker heid and Holinbush.

3 Sep., 1695. Susanna, Janet, Mareon, Margaret, and Helen Whytts, daughters; Helen and Margaret Gibsons oyes and all airs portioners to the deceest Helen Tervat, relict of Andrew Whytte in Newholme of the Fyf pairt of ane half burrow land in Biggar.

7 Jan., 1699. Andrew, John and Issobell Steills, breyrs [brothers] and sister to James Steill, portioner of Carnduf of ane yerely @ rent corresponding and agried at 5 lib per centum for the prinl. soum of 1050 marks. Furth of John Steill his lands in Brackenrig.

4 Dec., 1699. Isobell Shanks relict of Umgll Thomas Thomson in Aisterhaw on lyfe rent. Thomas and Kathrin Thomsones his sone and daughter on fie and @ rent of 50 mks yeirly. Furth of Mr. George.

15 Aug., 1701. Thomas Miller, second son to James Miller in Maynes of Stonhouse of ane 4 m-land [markland] in Westgrter in Glasford called tounheid and tounfoot maillings, produced by James Dinning forsd.

16 Ap., 1702. James Inglis tailyeur in Lanark and Margaret Gilespie his spouse of two ackers of land called the delves.

18 May, 1702. James Miller in Abbey of Lesmahagow of ane yeirly @ rent corresponding to the princl somme of 225 m. Furth of James Hamilton in Garngour his lands called the bank.

9 July, 1702. James Inglis weaver in Douglas of some tene-
ments of houses in Douglas.

9 Feb., 1703. James Muir in Corrowinchie of ane yeirly @
rent corresponding to 500 m.

25 June, 1703. James Muir in Coalburn of the lands of Gray-
stone, third part of the markland of Airdoeth.

2 June, 1704. Robert Miller of Newck in Gillbryde [Kill-
bride], of Mathow Kings lands in Neiston. The Sasine also
mentions David Miller son to James, tailyour in Glasgow, and
James Miller, wright in Verstoune.

24 June, 1709. James Weir, eldest son to William Weir in
woods of the land of Whytsyde. Robert Weir brother german
to the sd James Weir, and Margaret Stewart spous to the sd
Robert Weir.

11 Nov., 1725. William and Margaret Ingles only children
procreat of the mariage betwixt James Ingles of Mikle Kershaw
and Elizabeth Or spowses, of lands there.

20 Aug., 1729. Andrew, Margaret, Janet, Christian and
Thomas Hamilton, children lawfull to John Hamilton of Collen-
hill in Hamilton.

26 Aug., 1729. John Nasmith mercht. in Hamilton and Janet
Clark only lawful dr. to the deceast John Clark writer to the
Signet, and sister german to the deceast John Clark writer in
Hamilton, and spouse to the said John Nasmith, etc.

7 Nov., 1729. Thomas Prentice son to the decd. Alexander
Prentice in Belstaintoun [Hamilton] nearest and lawful heir to
his sd fayr. [father] and to Thomas Prentice his uncle, etc.

11 Nov., 1729. Discharge and Renunciation. John Prentice
in Collylass, tutor of Law to Thomas Prentice son to the decd.
Alexr. Prentice in Delstaintoun, etc.

6 Jan., 1730. [Under Hamilton.] William Murray, nearest
and lawfull heir to the decd. Alexander Murray, eldest lawfull
son to the decd. William Murray in Braesyde of Glasfoord, etc.

23 June, 1730. [Under Hamilton.] William Inglis, mercht. in
Duglas and James Inglis lawful son to the decd. William Inglis
violer in Douglas.....the said James Inglis of all and haill
James Inglis eldest lawful son to the decd. James Inglis writer in
Douglas his tenement of houses higt and ligh, back and fore, under
and above, with the stable and yeard yrto belonging; the said
William Inglis of the subject above written, thirby tuo several
dispositions, the one granted by the sd James Inglis son to the
forsaid James Inglis, violer, and the other by the said James
Inglis to the sd William Inglis, merchant.

The following three are taken from one of the Sasine books, a
large volume of 480 pages of closely written matter 100 or more
lines to the page, covering a period of 10 years, partly in Latin
and partly in English:

8 Feb., 1732. James and Anna Hepburns drs. to the decd. John

Hepburn merchant in Hamilton of all, etc., the tenement and oyr. heretage pertaining to the deceast Margaret Thomson in Hamilton.

25 Mar., 1732. Marion, Agnes, Elizabeth, and Jean Prentices, daughters to the dect. John Prentice merchant in Glasgow of lands in Braidwood.

20 July, 1733. Margaret, Elizabeth, Janet, Mary and Sarah Robertsons daughters and heirs to the deceast William Robertson taylor in Meikle Earnock and Elizabeth Coalts spouses.

Of a similar nature are the "Protocol Books." They also contain a record of Sasines and other Instruments, affecting the transmission of land, and private transactions, the originals of which are lost. They were written by various notaries, and number about 200 volumes. No contemporary Register of these events being available, their value and importance is obviously great.

To consult them taxes the eyes and patience to the utmost, for the pages are filled to their capacity with little or no space between words and lines, in characters of a very diminutive size and obsolete.

Of no less value is the "Register of Hornings"—summons for debt—for they contain, as will be seen, a large amount of genealogical data.

The following items are taken from the Minute Book of the Hornings of Aberdeen (1696-1708). The Register itself contains 583 pages of small writing, dealing with some 1,000 or more Inhibitions, Interdictions, Horneings and Relaxations. "Thes presented to me by Thomas Hay sheriff clerke of Aberdeane."

[Signed by] Ro: Lauder,
 Under subsery.

Aug., 1703. [Horning dated 19 July, 1703.] Jean Gordon relict of Jon. Leslie late Baillie of Aberdeen, now spouse to Captain Alexander McDonald her husband, and for his interest and as testrix for and in name of Thomas Leslie her sone procreat between her and her said umqll husband, against Al. Cumming of Crimond.

Aug., 1703. Margaret Rot. son [? Robertson] relict of William Rot. son now spouse to Alexander Forrester in [? Pruda] and hiere for his interest and Mr. William Rot. son son to the sd umpll William Rot. son and Isobell Rot. son daughter to ye sd William Rot. son spouse to Pat. Forbes, skipper in Aberdeen, and him for his interest against Walter Rot. son of Daviot.

Aug., 1703. Barbara Innes relict of ye deceist Mr. William Chrystie minister at Glenbucket, Elizabeth, Jean and Anna Chrysties yr children sisters german and heirs portioners to the deceist Rot. Chrystie ye brother, Andrew Burnet in Enzion husband to the sd Elizabeth and Pat. Coupland merchant in Aberdeen husband to the said Anna for yr interest, against William Ren-

derson in Achtilair, James Chalmers in Qurtalehouse and Alexander Davidson in Backhill of Denns [or Deims].

Feb., 1704. Pat. Gelly [Gellie, under Nov., 1704] late baillie in Aberdeen, against William Burnet mort' Margaret Kilgour his spouse, Jean Chessor relict of James Thomsone tailior, Margaret, Mary Thomsons her daughters, Alexonder Donaldsone molster, Margaret Walker his spouse, John Ritchie molster, and Bessie Ronald his spouse.

Feb., 1704. Alexander Leslie, Advocate in Aberdeen, Alexander Leslie, third laufull son to the deceist John Leslie, Baillie of Aberdeen, against Mr. Thomas Forbes of Robslaw.

Ap., 1704. Rot. Irvin in Kintoir [Kintore] for himselfe and in name of Mary Logie his spouse, and John, Jean and James Irvines yr children, against Jon. Logie of Boddom [of 500 merks money due by the sd. Jon. Logie to William Logie in Bogheads].

Sep. 1, 1704. Anna Paton relict and ex'rix to the deceist Andrew Logie of Lonhead, against George Ogilvy of Newrayne, William Davidson of Balnairaig and John Logie of Boddom.

Mar., 1706. John, Margaret, and Jean Murray, children to the deceist John Murray in Nether Rothy and James Murray yr uncle for his interest, against William Grant of Creichy.

Feb., 1706-7. John Peirie skiper in Aberdeen, against Sir William Keith of Ludguharne.

Hornings continued:

Jan. 1, 1709. Mr. John Angus minister at Kinellar, against Alexander Rae in Kirkton of Kinellar, Jean Donald ther. and George Robertson late tennant in Kinaldie now in Caverstoun near Aberdeen. [Mention is also made of] Mr. James Keith now Wodsett [wadsett—creditor] and Mr. Gilbert Keith, minister at Dunnottar.

4 Jan., 1709. Sir John Johnson of Casbiebon, against Alexander Burnet couper in Aberdeen, Alexander Moir at the milne of Pertertone, William Stuart in Maryculture, Margaret Still relict of Alexander Angus, laite post of Aberdeen, Alexander Mitchell weaver yr, Marie Milne now in Aberdeen, Margaret Ross relict of the deceist William Forbes of Tulloch and James Harrow in Footie [Footdee].

Ap. 4, 1709. Suspension and Relaxation and charge to sett at Libertie William Forbes of Disblair, against James Rollands elder and younger late of Disblain and Colland, John Buchan and Andrew Thomsone in Portlethin and William Cruikshanks merchant in Aberdeen present master of the Mortifications ther. as succeeding John Watsone sometyme master now merchant in Aberdeen.

Dec., 1709. Mr. Patk Sandilands elder of Cottoun, against John and Adam sones to the deceast George Paull sometyme of Kirkton of Rayne and James Paull merchant in Aberdeen.

21 July, 1710. Thomas Burnet, lister in Aberdeen, against Margaret Innes relict of William Forbes in dweller in Aberdeen,

Alexander Leslie church bedell ther, William Innes merchant ther, Eliabeth Burnet relict of the deceast Mr. Alexander Couts sometyme minister at Strickathro, Katherine Nicoll relict of Thomas Mitchell, lister in Aberdeen, Alexander Gordon, weaver ther, George Mitchell at the Denburne of Aberdeen, James Paull merchant ther, Mr. George Stewart of Inverchat, Jean Blacklaw in Larichmoir and —— Smith her husband, John Burnet at the Kirk of Birss and Isabell Cuming in Hattoun of Fintray.

Sep., 1710. James Panton late Thesaurer in Old Aberdeen, against George Jamesone in Old Aberdeen, Eliabeth Peirie [Petrie elsewhere] yr, and several others.

Oct., 1712. Mr. William Blak [Black] of Haddo, John Addison at the milne of Crimond mogatt, sometyme, now at the milne of Haddo, and William Smith son to the deceast John Smith in Seaton.

TRACING DESCENT FROM ROYALTY.

[The following is taken from "How to Trace a Descent from Royalty" by Rev. W. G. D. Fletcher. It is one of interest and value to the Latter-day Saints, not mainly because many of the common people of Great Britain may establish a royal descent, but from the fact that here is an opening to help many of them to trace their genealogy back into the past. The Latter-day Saints are eager to trace this genealogy, let it bring to light kings or commoners. All these have souls to be saved, and the vicarious work must be done for high and low alike.—EDITORS.]

The possession of a royal descent from the kings of England, which many affect to despise, is of course, very common. The Marquis of Ruvigny, in the introduction to his "Plantagenet Roll of the Blood Royal," computed that there are at least 50,000 persons living today who are descended from Edward III. The number of those descended from John, Henry III, or Edward I, is, of course, very much greater.

Probably most families that possess a pedigree of seven or eight generations in the paternal line have at least one descent from the kings of England, perhaps many lines of descent, even though they may be quite unaware of it. The difficulty is to trace it out and prove the descent.

During the reign of the Plantagenet kings, princes and princesses of the royal blood frequently intermarried with English nobles and knights, and it is from these unions that the strain of royal blood flows in so many English families today. The earliest monarch (not including the descendants of Gundrada who married William de Warrenne) from whose younger children descent can be traced is King John, whose daughter, Eleanor, married Simon de Montfort. The last monarch from whom descent

can be traced is Henry VII, whose daughter, Mary Tudor, Queen Dowager of France, married Charles Brandon, Duke of Suffolk. No commoners can trace legitimate descent from the Stuarts or the Guelphs except through morganatic marriages, for since the year 1515 until quite modern days, our princesses have intermarried only with foreign royalties and princelings. In our own time we have witnessed the marriage of the Princess Louise to the Duke of Argyle, and the Princess Royal to the Duke of Fife, so perhaps we are reverting to the happy custom that was in vogue in the 13th and 14th centuries.

There are twelve royal personages, the younger children of Kings John, Henry III, Edward I, Edward III, and Henry VII, from whom descent can readily and usually be traced.

John, 1199-1216, was father of:

(1) Eleanor, the wife of Simon de Montfort, Earl of Leicesters.

Henry III, 1216-1262, was father of:

(2) Edward Crouchback, Earl of Lancaster and Leicester.

Edward I, 1272-1307, was father of:

(3) Eleanor, wife of Henry, Count of Bar, in France.

(4) Joan de Acre, wife of Gilbert de Clare, Earl of Gloucester.

(5) Elizabeth, wife of Humphrey of Bohun, Earl of Essex and Hereford.

(6) Thomas of Brotherton, Earl of Norfolk.

(7) Edmund of Woodstock, Earl of Kent.

Edward III, 1327-1377, was father of:

(8) Lionel of Antwerp, Duke of Clarence.

(9) John of Gaunt, Duke of Lancaster.

(10) Edward of Langley, Duke of York.

(11) Thomas of Woodstock, Duke of Gloucester.

Henry VII, 1485-1509, was father of:

(12) Mary, Queen Dowager of France, wife of Charles Brandon, Duke of Suffolk.

A descent from any of these implies, of course, a descent from William the Conqueror, Alfred the Great, and Egbert, from several Scottish kings, and from the Emperor Charlemagne, and the Emperor Barbarossa.

The descent from Edward III, or from Eleanor de Bar, Joan of Acre, or Elizabeth de Bohun, implies a descent from the canonized Saint Ferdinand III., King of Castile (Edward III and these three ladies being his grand-children), while a descent from Thomas of Brotherton, and Edward of Woodstock, or from Edward III, implies a descent from Saint Louis of France, Edward I's second queen being a grand-daughter of Saint Louis and Edward II's queen, his great grand-daughter. Descent from Hugh Capet and a long line of French kings is opened up.

Each of these twelve royal children has left many children living today.

TRIBUTE TO THE GENEALOGICAL SOCIETY OF UTAH

"The work in the holy Temples continues and the number of baptisms and other ordinances for the dead therein is really astonishing, and shows a spirit of genuine self-sacrifice and charity. The power thus obtained by this union of purpose and effort between the sons and daughters of God in the flesh and those who are in the world of spirits, while not recognized or understood by the world, should be a source of joy to "the wise" as it is of combined influence of the two spheres in the great cause of human redemption. The marriages for time and eternity performed in those sacred edifices under the authority which binds on earth and in heaven, serve to join in eternal union the hearts and lives of many thousands of souls annually, and to bring about the Divine purposes associated with this heavenly order of wedlock. The recent arrangement of two sessions daily for attending to these holy ordinances in this city, has greatly facilitated the work. Associated therewith is the classwork of the Genealogical Society of Utah, which has been conducted chiefly by the women's department of the Society and has made it comparatively easy for persons desirous of performing ordinances for their kindred dead, to prepare the necessary data in an intelligent and convenient form for officiating and recording. The sisters in charge of that work have labored with zeal and efficiency and have accomplished wonders, not only in the direction mentioned, but in arousing interest in it throughout the Church, and greatly increasing the membership of the Society. The library, too, is growing rapidly in genealogical books and records obtained from various parts of both hemispheres."—From "*A Christmas Salutation*" from the First Presidency of the Church of Jesus Christ of Latter-day Saints, in the *Christmas Deseret News*, Dec. 20, 1913.

GENEALOGICAL SOCIETY ACTIVITIES.

Classes for the study of genealogical and temple recording have been held in the following stakes:

At Beaver, for Beaver Stake, November 11, 12, and 13, conducted by Nephi Anderson.

At Hinckley, for Deseret Stake, November 14 and 15, with lectures on temple work Sunday the 16, at Deseret, Oasis, and Delta, conducted by Nephi Anderson.

At Payson, for Nebo Stake, December 4, 5, and 6, and at Spanish Fork, December 8, 9, 10, conducted by Mrs. Ruth Page Powell and Mrs. Laura B. Williams.

At Tooele, for Tooele Stake, December 7, 8, 9, conducted by Mrs. Lucy L. Partridge, Mrs. Jessie P. Jones, and Mrs. Harriet P. Kimball.

At Kaysville, for Davis Stake, December 8 and 9. Lectures were presented by D. M. McAllister, Mrs. Susa Young Gates.

At Hyrum, for Hyrum Stake, December 8 and 9.

At Richmond, for Benson Stake, December 11, 12, and 13.

At Preston, Idaho, for Oneida Stake, December 15 and 16. Nephi Anderson conducted these last three classes.

At Brigham, on Sunday, December 14, Joseph Christenson spoke on the subject of genealogy and temple work to a large and interested audience.

At practically all of these classes there was a large attendance and a deep interest was taken in the subject matter presented. One very encouraging feature of these classes was the interest taken by the leading men and women of Stakes and Wards. A general awakening is in progress on the need of more system in the keeping of our genealogical records and of preparing them for use in temple work.

The Society has had printed a second edition of the "Lessons in Genealogy." The book has been revised and enlarged, and it is hoped that it will more fully meet the demands for a text of instruction on the subject of gathering and recording of genealogical information and getting the names of the dead in proper form for temple work. It is also designed to be a text for use in the classes in genealogy.

The Society has also had a "pencil record" made to be used in placing in temporary form the genealogical information gathered. This is also proving very useful in the classes. They can be obtained at the office of the Genealogical Society at 12 cents each, postpaid. Loose sheets for sending away to relatives and friends on which to gather information regarding the family or families, are also to be obtained at this office at 10 cents a dozen sheets.

The good work is extending "across the water." Here is a

sample of letters received by the Society, this being from a lady in London, England:

"I have just been reading 'The Place of Genealogy in the Plan of Salvation,' a pamphlet issued by the Genealogical Society of Utah. It has impressed me very much indeed. The elder who loaned it wants it back immediately. He stated that to his knowledge it was the only one of its kind in the London Conference, so I am writing to ask you if you could send me six copies (whatever charge I will forward) to circulate among the Saints of the South London Branch. I feel it would do much good. It shows us our duty so plainly and it is a subject which is not often treated, so we do not realize the importance of this work. If we can get this before the Saints, I think I can promise you a list of members. I hope so, anyway."

ACTIVITIES IN UTAH STAKE.

[Elder Ernest D. Partridge, the representative of the Genealogical Society in Utah Stake, sends us the following report which we are pleased to present to our readers.—EDITORS.]

Up to two years ago there had been very little work done in Genealogy in this Stake. Perhaps it could all be included by mentioning the work done by individuals for themselves, their relatives or their neighbors, and an occasional lecture by Sister Susa Y. Gates in the Tabernacle or in the B. Y. University.

For several years Sister Gates had come here and given a course of lessons in the school; and about two years ago she gave a series of six lessons, part in the Fourth Ward chapel and part in the Sixth Ward chapel. Prof. A. B. Christensen and others gave lectures in the Stake tabernacle, and by means of these efforts quite an interest was aroused.

About this time (two years ago) a stake representative of the Genealogical Society of Utah was appointed and given instructions to go ahead with the work. As early as this the Relief Society of the Stake became anxious to take up the work. They called two members from each ward to attend a series of six lessons to be given in the Stake administration building. The stake representative and Miss Fannie McClain were invited to give the lessons. This was done in Provo for the north end of the stake and the lessons were repeated by the stake representative in Springville for the four Springville wards and Mapleton.

In all these lessons a great deal of interest was manifested. Many found here the beginning of their work in Genealogy who have become immensely wrapt up in this and temple work. The expectation was that these ward representatives of the local Relief

Societies would become acquainted with the work of record making and in turn teach this to their home Relief Societies.

While this work did a good deal in arousing interest, it was not enough to satisfy the conditions, as it was found that a great lack of record keeping prevailed among the people. So the Relief Society took up the work vigorously and the stake representative went to organizing his forces and preparing to make a complete canvass of all the wards in the stake. He visited and addressed nearly all the wards, urging upon all to become interested in Genealogical and Temple work.

He then asked each Bishop to appoint two persons from his ward to represent the Society in their ward. Nearly all have responded. All these things have been done with the counsel and suggestions of the presidency of the stake. These representatives and the stake representative meet each stake Priesthood meeting day in a room by themselves. They have a secretary and an assistant. It is expected that the stake representative will have two assistants. Their work for the future is to learn all about temple and genealogical records, prepare to answer all questions which may come up, and especially to take subscription for the magazine and urge the members of their wards to join the Genealogical Society.

The excursion for temple work was a grand success. Perhaps the only one who was not quite satisfied was the conductor of the train returning from the city. Approaching one of the passengers on his train, he said :

"Say! where have you folks been? What did you go to the city for? I never saw excursionists returning from Salt Lake City to Provo who were so quiet. I have not seen one person who has been the least bit out of order. All seem to be *just satisfied*."

Last summer Mrs. Martha A. F. Keeler, president of the Stake Relief Society, appointed Nellie E. Taylor, Fanny McLean and Martha A. Hickman to constitute a genealogical committee for the purpose of outlining a series of lessons on genealogy for immediate use in the Relief Societies of the stake. Later Inez K. Allen and Maud Taylor were added to the committee.

This committee went actively to work organizing and carrying the work into the wards of the stake with the result that the people greeted the new movement with delight. We quote an extract from a report of their activities sent in by Mrs. Hickman, with the hope that other workers in other stakes may receive helpful suggestions from it:

"It is astonishing to note how slothful many of the Latter-day Saints have been in keeping data pertaining to their own household; and in some instances, it was amusing how even birthdays of the living were approximated. One dear old soul who had no written record of her birthday, claimed it was potato-digging time that she was born.

"We have up to date commenced some 300 family records and have found about 45 printed genealogies in the stake. For some time we worked upon a record book which would cover our needs of a family record and give us a uniform system of recording. Records upon the market were either too complex and expensive or otherwise unsatisfactory. In the meantime Bro. D. A. McAllister's Family Record was announced, and after examining it we feel to recommend it to our stake and shall urge that wherever consistent it may be adopted in the homes of the Saints of our stake, making our system of recording uniform.

"We shall also recommend that each Relief Society subscribe to the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE the coming year, and to use it as a reference book along our genealogical work. We now come to a climax in our work—a reward for work well done. It was suggested to the class leaders to have a temple excursion, getting the sentiment of their respective wards concerning the move.

"The result was a hearty and joyful response, dimmed only by the fact that we could not take all that wished to go, as we were limited by the Temple authorities to about 125, which number, of necessity, was exceeded by 30.

"Being desirous to aid the temple recorders in their work for so large a company, as well as for our own information, we asked permission to fill out our own baptismal, endowment, and sealing sheets ready for the recorder's inspection.

"Realizing the importance of exactness as to date, etc., the general committee visited each ward and met with those desirous of joining the Temple excursion, for the purpose of securing correct data.

"Our genealogical Thursday in November was set apart as our excursion day. So Nov. 13, 1913, will go down in history as being the day on which the first train was chartered from this place for the sole purpose of temple work. Many hearts had looked forward to this day with happy anticipation. It was a serenely happy throng, 155 in number, who wended their way to the House of the Lord. We had with us the aged between whom and the spirit world the veil seems to have grown so thin that they could all but touch the hand extended in glad greeting by loved ones gone before. There were the middle-aged, who with the impulses of a savior set their own house in order, and reached out to redeem their kindred. And there were the young, who in the days of giddy youth had been neglectful of privileges extended them; now took their companion for all eternity and secured unto themselves their posterity, welding one more link in the eternal chain of salvation.

"And so truly we felt the Spirit of Elijah abroad that day and the word 'for and in behalf of' fell as a benediction upon our earnest labors."

BOOK REVIEW.

Sprague Families in America compiled and published by Warren Vincent Sprague, M. D. Printed by The Tuttle Company, Rutland, Vermont, 8vo., cloth, illustrated, pp. 578. Price, \$7.50. Tuttle and Co.

The Spragues came into England, from Holland, probably during Queen Elizabeth's time, or before. The name is derived from the Dutch word Spraak, meaning speech or language. Some early forms of the name are Sprag, Spragg, Spragge, Sprache, Sprake, Spreck and Spraick.

The book is divided into five parts as follows: Part I. Francis Sprague of Duxburg, Mass. and his descendants. Part II. William Sprague of Hingham, Mass. and his descendants. Part III. Additional descendants of Francis Sprague. Part IV. Nicholas Sprake of Billerica, Mass., and his descendants. Part V. Wm. Sprague of Fairfield, Conn.; Edward Spragge and John Spragg of Hempstead, L. I.; Joseph Spragg of Staten Island, N. Y.; William Sprague of Belmont Co., O.; John Sprague of Nantucket, Mass.; James Sprague of Otsego Co., N. Y.; Sir Edward Spragge, Admiral of the Blue. The genealogical information is arranged in the Standard form. The book in every way is a splendid one and is highly commended.

There is a complete index both of Sprague names and others. *John Kitchel and Esther Peck*, their ancestors, descendants and some Kindred families. Compiled by George Chalmers McCormick. Fort Collins, Colo., pp. 136, price \$2.00, address the compiler.

Robert Kitchel, the pioneer ancestor was born in England in 1604 and died in Newark N. J. 1672. He came to America in 1639 and settled at Guilford, Conn. Other lines given are those of Allen, Bruen, Ely, Farrand, Hyde, Sheaffee, and Ward. There are also some interesting historical notes.

Swett Genealogy. Descendants of John Swett of Newbury, Mass., by Everett S. Stackpole 8 vo., cloth, pp. 123. Price \$3.00. Address the author, Bradford, Mass.

In the foreword, the author says: "Some have supposed that the Swett, Sweat, Swete, Sweet families are all of common origin. Swett and Swete, however, seem to have been distinct and separate families. Jon de la Swete had a shop in Canterbury, England, in 1494. Later he is called simply John Swete. Here the origin of this surname is shown. He was John *de la Swete*, of the retinue of some nobleman or dignitary of the church. The surname Swete is often found in Devonshire. * * * Swet is an earlier Anglo-Saxon surname. * * * Choplaine Wm. Swet made a grant of a messuage of land in Coventry, War., in 1369. The aim of this book is

to trace all descendants of John Swett down to about the year 1800, and some families down to the present time. Thus it may be easy for all living descendants to find their line of ancestry." There is an index of Swett, and of surnames other than Swett.

John Brown and His Descendants; also the collateral branches of Merrill, Scott, and Follett families. Published by H. C. Baker 366 Wabasha St., St. Paul, Minn., pp. 112. Price \$1.75.

The book contains a full list of the Brown Family, beginning with Jonathan Brown, father of John Brown, and continuing down to the present time. It gives John Brown's Revolutionary record, traces the parentage of Lovina Lyon, wife of John Brown, whose father, Philip Lyon, has a Revolutionary record, and gives the records of the Civil War soldiers of the Brown Family.

The Merrill Branch is traced from its original Huguenot source through the emigrant, Nathaniel Merrill¹, who settled in Massachusetts in 1633, through John², Abraham³, Abraham⁴, Eleazer⁵, Abijah⁶, where the Brown relationship begins, giving a complete list of the descendants of Abijah Merrill.

The Scott Branch begins with William Scott (1668-1718), Hatfield, Mass., and is traced through William¹, Joseph², Joseph³, Joel⁴, where the branch unites with the Browns. The Revolutionary record of Joel Scott is given.

The Follett Branch is also traced, and the Nash Ancestry is mentioned, connecting many of the Brown descendants with the early Puritans. The work is carefully indexed.

William Tyler Genealogy. The descendants of Wm. Tyler of Salem N. J., 1620 (?)-1701. By Willard I. Tyler Brigham. Published for David Allen Thompson, 355 State St., Albany, N. Y., 8vo., cloth, pp. 55. Price, \$1.00.

William Tyler, the emigrant was born at Grenton, Somerset, England, about 1625. He came to America about 1688, and his descendants are known at the "Salem N. J. Line," to distinguish it from a number of others, as the Tyler family had representatives in nearly every one of the original thirteen States. Seven generations are given in this book.

Fowler Genealogy. An incomplete genealogy of the Fowler Family by H. Alfred Fowler, 3 East Armour Boulevard, Kansas City, Mo., pamphlet of 27 pages, price \$1.25.

This small book is, as the author says, but a preliminary work. He hopes to issue in the future a more complete history.

Maar Family Records, compiled from various sources by Rev. Charles Maar, A. M., Albany N. Y., pp. 13. Price \$1.00.

There is a history of the Maar name, and then the Abany and Poughkeepsie Maar families are traced to the sixth generation.

William Cantwell, "The Generation of the Upright." Compiled and published by Edward Norton Cantwell, Fulton, Ill.

Prefaces to genealogical books are frequently the most readable part of the volume, and this is true of the small record of Wm. Cantwell and Nancy Ann Williams, the former of whom was born Nov. 22, 1776, in Baltimore Co., Md., and died in Mansfield, Ohio, in 1858. There is a good deal of valuable information in the book, but no index.

William McFarland and Nancy Kildore, 1740-1912. Historian: Joseph McFarland, Galion, Ohio. Editor and publisher, Edward Norton Cantwell, Dundee, Ill. Price \$1.00.

This is a valuable addition to the genealogy of the "McFarland Clan." The McFarlands here told about, belonged to a Scotch-Irish family that lived at one time in the North of Ireland, but returned to Scotland and settled near Edinburg, where William was born and reared. He came to America as a British soldier, and was a captain in the French and Indian War, 1855-1863. Later he settled in Western Virginia, and the family spread into many states. The McFarland family reunion is held every year at Mansfield, O., the first Thursday in August.

The Hamiltons of Waterborough, York Co. Maine, their Ancestors and Descendants. By Samuel King Hamilton, M. S. Privately printed. Press of Murray and Emery Company, Boston, Mass.

No pains or means must have been spared in the preparation of this beautiful book. There are the best of paper and binding and the finest of printing. Certainly the Hamiltons descending from Waterborough have here something of which to be proud. "'Where did you O—generate from?"' was the derisive question often put by John Hamilton, the youngest of five brothers who removed from Berwick, York Co. Maine to Massabesick Plantation or Waterborough, now Waterboro.' says the author of this volume, and then continues, "whether that question was the germ of this book or not, I cannot say, but if it were, some of my cherished friends might rise at once and say 'Hard on the germ.'" Mr. Hamilton explains that the volume represents work extending over a period of thirty years, and the collecting and preparing of the material has been done amidst the cares and responsibilities of a busy life. The seven parts of the book are devoted to the following topics: I. Massabesick Plantation and the town of Waterborough. II. Ancestry. III. Benjamin Hamilton and his Descendants. IV. James Hamilton. V. Able Hamilton. VI. Richard Hamilton. VII. John Hamilton. There is an index.

DONATIONS TO THE LIBRARY.

History and Genealogy of the Pomeroy Family. Collateral lines in groups, Normandy, Great Britain and America, comprising the ancestors and descendants of Eltwood Pomeroy from Beaminster, County Dorset, England, 1630. By Albert A. Pomeroy, 962 pages. Price, \$15.00. Address, the author, Sandusky, Ohio. Donated by Franklin T. Pomeroy, Mesa, Arizona.

This is one of the most beautiful books we have ever received, one of which every Pomeroy might well be proud. The paper, the print, and the binding are of the best. The illustrations are beautiful. The arrangement and the numbering follow closely the standard system.

Part I deals with the ancient European lines, with descriptions of castles, historic documents, and many names. Part II begins with the emigrant ancestor, Eltweed Pomeroy, who came to America in 1630. Eleven generations are given, numbering 10,240 names. There is a complete index of both Pomeroy and not Pomeroy names. Franklin T. Pomeroy, the donor of the book, now living in Mesa, Arizona, is of the eighth generation and is number 7,828 in the book. His father, Francis M. Pomeroy, one of the original Utah Pioneers, is also given, with his family. (A sketch of his life, with portrait, was published in this magazine for January, 1913.) We are pleased to have this splendid book in our library.

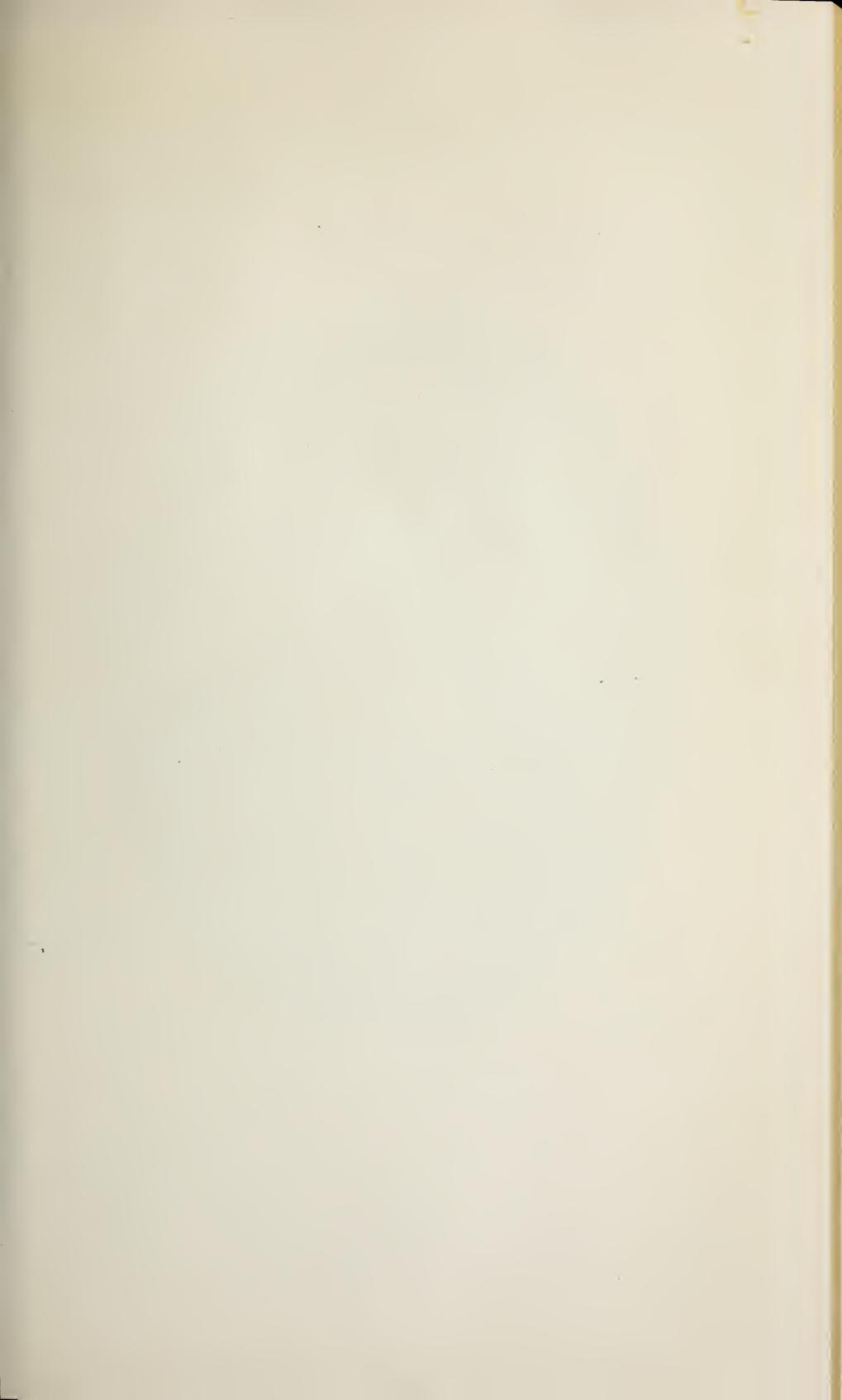
LESSONS FOR NORMAL CLASS IN GENEALOGY.

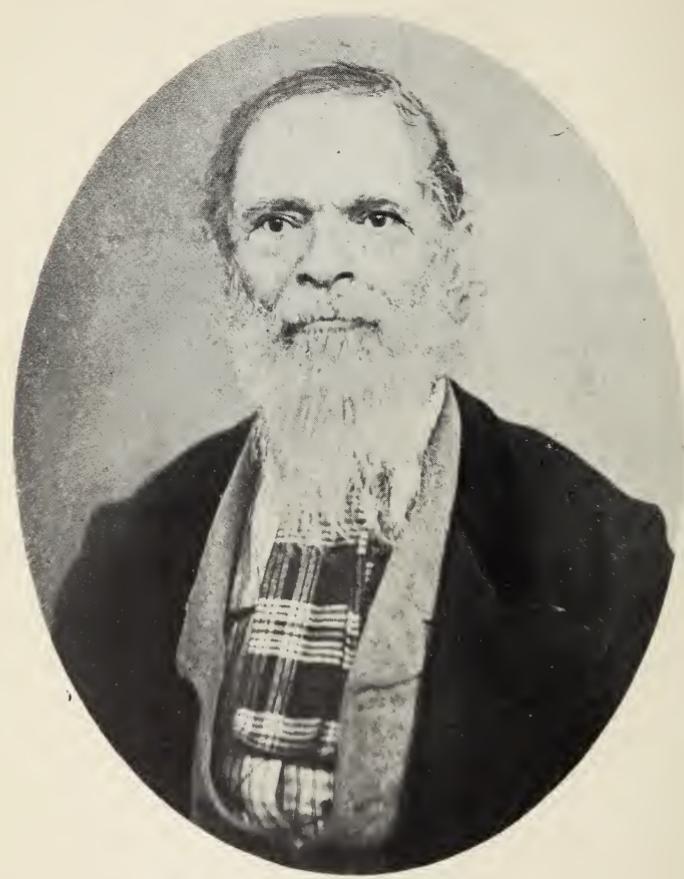
This outline was prepared by the Woman's Committee of the Genealogical Society of Utah for the use of the Normal Class of this Society in Salt Lake City, and is now sent out to all interested in the study of Genealogy, hoping they may prove helpful and suggestive to all who have local classes to conduct. The classes are held in the Bishop's Building, fourth floor, Friday afternoons at four o'clock. All interested persons are cordially invited.

1. September 12th and 19th, 1913.—*Pedigree Forms.* (a) Wheel. Half-wheel. Tree. (b) Diagrams. (c) American forms of printed diagrams and families. (d) English forms of printed and written diagrams. (e) Foreign forms of diagrams and pedigrees.
2. September 26th, 1913.—*How to File Genealogical Data.* (a) Letters. (b) Envelope files. (c) Box files.
3. October 17th, 1913.—*Approximating Data. Why and How.* (a) Witness in wills. (b) Witness in marriages. (c) Parents of child. (d) Widowers and widows. (e) Approximating place data.
4. October 24th, 1913.—*Heirship.* (a) The ancient line of descent. (b) Pagan customs. (c) English law of primogen-

- iture. (d) Why the man stands always as the heir. (e) Women and heirship. (f) Heir at whose instance work is done.
5. October 31st, 1913.—*Relationship.* (a) Diagraming to clarify. (b) How to be sure of relationship. (c) Who are blood relations? (d) Ancient laws concerning blood kindred. (e) English common law concerning blood kindred. (f) Symbolism of blood.
 6. November 7th, 1913.—*Numbering.* (a) Methods of numbering in schools and hospitals. (b) Differing modes of numbering records for temple work.
 7. November 14th, 1913.—*Family Organizations.* (a) Roberts' Rules of Order. (b) Parliamentary usage observed in political gatherings. (c) Illustrations in ordinary procedure.
 8. November 21st, 1913.—*Family Organizations Continued.* (a) Heir in the family. Oldest living male representative. (b) How not to organize. (c) Illustrations of family organization.
 9. November 28th, 1913.—*Temple Regulations. Clothing.* (a) Modesty woman's crowning virtue. (b) Ancient customs in clothing for sacred purposes. (c) Proper clothing for temples. (d) Proper clothing for the dead. The Relief Society.
 10. December 5th, 1913.—*Temple Regulations. Cleanliness.* (a) Levitical law of cleanliness. (b) Oriental customs of cleanliness. (c) Modern hygiene. (d) Symbolism of white.
 11. December 12th, 1913.—*Temple Regulations. Donations.* (a) Ancient customs. (b) Assyrian temples and their tithes and offerings. (c) Hebrew temples and their customs in tithes and temple offerings. (d) Modern customs
 12. December 19th, 1913.—*Temple Regulations. Marriage.* (a) For the living. (b) License and donations. (c) Divorce only permissible in rare cases.
 13. January 9th, 1914.—*Temple Regulations. Marriage for the Dead.* (a) Jesus' words to the Sadducees. Matt. 22, 23-33. (b) The marriage covenant. (c) Restitution of all things in the Millennium. (d) Dead should not be robbed. Consult temple authorities.
 14. January 16th, 1914.—*Membership in Genealogical Societies.* (a) New England Genealogical Society parent of all. Story. (b) English Harleian Society. (c) State and locality. General societies. (d) Our own Utah Genealogical Society.
 15. January 23rd, 1914.—*Regulation of Time and Money for Temple Work.* (a) Membership in the church and of the church. (b) How time is used by some women. (c) Labor tithing. Money tithing. (d) Labor in temple work should be regulated. (e) Incomes should be regulated to include temple fund.
 16. January 30th, 1914.—*Publication of Genealogical Literature.* (a) Number and names of books and magazines. (b) Our

- own Utah Genealogical magazine. (c) Departments in weekly papers here and abroad.
17. February 6th, 1914.—*Correspondence as an Aid to Genealogical Research.* (a) Letters to relatives. (b) Letters to parish clerks. Church wardens. (c) Letters to secretaries of libraries. To Genealogical Society. (d) Letters to departments of papers. (e) Letters to war record keepers.
 18. February 13th, 1914.—*Paying the Price.* (a) Charges of European agents. (b) American genealogists. (c) Our own agents. In Utah and abroad. (d) Difference in cost of traveling and agent's work.
 19. February 20th, 1914.—*Old Records.* (a) What not to do with them. (b) Value and difficulties. (c) Care and custody. Heir. (d) Copying material into new books.
 20. February 27th, 1914.—*Going Abroad for Genealogical Information.* (a) Cost of travel. (b) Where to go when reaching England. (c) British Museum. Somerset House. (d) Cost of searching records. (e) Where to go in eastern America. (f) Genealogical libraries. Public libraries. (g) Old parish records. Church records. Wills. Deeds. War records. (h) Following clues.
 21. March 6th, 1914.—*How to Use a Library.* (a) At home. Public library. Utah Genealogical library. (b) Attendants. How to secure books, etc. (c) Care and honesty in use of books. (d) Index cabinets.
 22. March 13th, 1914.—*Indexing.* (a) Printed genealogical indexes. (b) Library, private and temple indexing. (c) Value and danger in use of indexes.
 23. March 20th, 1914.—*Surname Books.* (a) What they are. How to use them. (b) Study of surname evolution. (c) Christian and pagan surnames.
 24. March 27th, 1914.—*Burke's Books.* (a) What and why written. (b) Names, contents and editions. (c) How to get most value from their examination.
 25. April 3rd, 1914.—*Harleian Society Publications.* (a) When and why published. (b) Books, new and old. Sources of these volumes. (c) Value and use. Need of indexing.
 26. April 10th, 1914.—*Latin Terms. Reigns of the English Kings.* (a) Why Latin spelling was used in old records. (b) Common terms found in English genealogical books. (c) List of Welsh and English kings; its value in computing dates.
 27. April 17th, 1914.—*American Books.* (a) Savage's Genealogical Dictionary. (b) American Genealogist. (c) Vital statistics. County and town histories. (d) Family histories.
 28. April 24th, 1914.—*Foreign Books on Genealogy. Rare Books in Our Library.* (a) Scandinavian. (b) German. (c) Dutch. (d) French. (e) Pedigree of kings of the earth.
- Note.—There will be ten open meetings, which will be devoted to discussion and to lectures from invited speakers.





ALEXANDER NEIBAUR

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

APRIL, 1914.

ALEXANDER NEIBAUR.

Alexander Neibaur was born in Ehrenbriestein, France, Jan. 8, 1808. It was then a part of Alsace-Lorraine, but it now German territory. The parents of Alexander were Nathan and Rebecca Peretz Neibaur. They were of the higher class of Hebrews. This is evidenced by the fact that the father was well educated, being a physician and surgeon, as well as a facile linguist. He intended his son Alexander for the Jewish ministry and had him educated for a rabbi to elucidate the Law of Moses; but when the boy was seventeen years old he decided that he did not wish this career, and chose the profession of a surgeon and dentist. He attended the University of Berlin, graduating before he was twenty years of age.

He set out on his travels immediately after leaving the University, and became converted to the Christian faith. He finally located for some time in the city of Preston, England, where he met and married an excellent wife, by name, Ellen Breakel. Here the couple were found on July 30, 1837, when the first "Mormon" elders came over to open the Gospel door to the British mission at the famous "Cock-pit," Preston, England.

The story of his conversion is full of interest. It was one morning very early in the city of Preston, when the misty sunshine swept down with as much ardor into the green lanes and narrow city streets of England as is ever permitted to that land of cloudy skies. The women of Preston, in common with their kind, had the custom of going out before sunrise to give their front stone steps and porticos a coat of "whitewash," as it was called. We of America see this custom kept up only in quaint old Philadelphia. It was on one of these mornings that the young wife of Alexander Neibaur was on her knees polishing to

the last degree of whiteness her own steps, when a neighbor challenged her attention with the remark:

"Have you seen the new ministers from America?"

"No," answered the younger woman, still intent on her work.

"Well," asserted the neighboring housewife laconically, as befits great tidings, "They claim to have seen an angel."

"What?" rang out an abrupt voice from an inner chamber, as the young Hebrew husband sprang from his couch and put his head out of the window. "What's that you say?"

The information was repeated for his benefit, and hurriedly dressing, the young man secured the address of the American preachers of this strange religion; and not many hours after he was in close conversation with Elders Heber C. Kimball, Willard Richards, Orson Hyde and Joseph Fielding. His was the swift conversion of spirit that demanded baptism on the spot. One of the first question he asked, was, "You have a book?" And nothing could satisfy that eager, inspired question till he had a copy of the Book of Mormon in his own hands, for he had seen it, so he declared, in his night visions and recognised the Book on sight. He was waiting for the great message.

He was advised by the elders to wait and investigate further. Taking the book home with him, he read it through in three days. He said later that he could neither eat nor sleep till he had mastered all the contents of that wondrous volume. When he returned the book he offered himself for baptism, but was advised to wait till he was prepared. He answered, "Gentlemen, I am prepared." And his subsequent life found him always prepared. He accepted the counsel, however, and waited till the following spring.

It is related that in one of the gatherings of the Saints in Preston at this time, he heard the gift of tongues exercised. He arose and interpreted the tongue, telling the congregation afterwards that he did not do this by the gift of the Spirit, but naturally, as the former speaker had used the Hebrew tongue, which was, of course, the language of his birth.

Brother Neibaur's wife could not see the gospel so quickly nor so easily as did her husband. He sat long evenings reading the Book of Mormon to his wife, and she enjoyed it, she said, as it was a "pretty story;" but she could not see what it had to do with religion or with the Prophet Joseph Smith as such. The final conversion of the mother came after a remarkable manifestation which was vouchsafed to her. She saw, in a dream, the sky covered with small clouds the size of a man's face, each cloud formed around and repeating the face of one man. After gazing at this peculiar phenomenon for some time, the clouds all dropped down to earth; and with that she awoke, filled with wonder and amazement, for it was the face of Willard Richards who was one of the second company of elders to carry the gospel

to England. She knew at once the significance of this dream and was filled with the spirit of testimony. The gospel message was clear and beautiful to her ever after that, and she was ready to listen to its teachings and to go forth in the waters of baptism.

His baptism occurred on April 9th, 1838, under the hands of Elder Isaac Russell. This step was not taken without many sacrifices and trials. His new friends and former associates were indeed bitter and relentless in their opposition to the further conversion of this brilliant young Hebrew. He had made friends through his business associations as well as through the genial manner and the honest nature of his life and dealings. He was of considerable promise, and all who knew him deplored the step he had taken and tried to dissuade him from wrecking his life.

Alexander Neibaur was a Jew, and he was the first of his race to accept the Gospel; but he was also of that small and courageous company who heard the first gospel message borne to Great Britain by President Heber C. Kimball, Willard Richards, Orson Hyde, Joseph Fielding and Isaac Russell.

There is a story told by the family concerning the father of Alexander which well illustrates the invincible character of his family and of his race. Nathan Neibaur, the father, was a physician and surgeon in the French army under Napoleon Bonaparte; and indeed, Dr. Neibaur was closely associated with that great soldier of fortune through his own brilliant powers as a linguist and as an interpreter. When the First Empire was at the point of decline, Napoleon visited the home of his former attache in Ehrenbriestein, endeavoring to induce Dr. Neibaur to again enter his service, this time as a spy. Great sums of money were added to other inducements offered to Dr. Nathan Neibaur to come out of his retirement and use his gifts to assist the waning fortunes of the great Emperor. But the spirit of the Jew was as relentless in its own purpose as was that of his proud imperial guest, and it was Napoleon who was defeated at this private encounter of wills.

Such was also the spirit of his son, Alexander Neibaur. When he was convinced of the mission of Jesus as a Savior, he left his father's roof-tree to become a soldier of the cross; and thus when the Gospel star shone upon his horizon, he hesitated not in following its course, though it led him across the sea, into dangers manifold, and swept from him all former friends and associates. His was the spirit that followed Moses and Joshua, and across his fireside altar he might well have inscribed, as did Joshua of old—"As for me and my house, we will serve the Lord."

In the spirit of dauntless courage and unshaken purpose, the young Hebrew made his careful preparations to join the second company of Saints that took the ship from a foreign land to emigrate to Zion. He sailed from Liverpool, Sunday, February 7, 1841, in the ship "Sheffield," under the leadership of Hiram

Clark with a company of 235 Saints on board. He was a student well aware of the value of history and record keeping. He began a daily journal with the sailing of that ship in which he faithfully set down the events, both great and small of that historic voyage, where the men and women in the steerage crowded together with little classification or regard to comfort and where the passengers in that section of the vessel were obliged to carry and cook their own food.

Arriving in Nauvoo, Brother Neibaur was welcomed by his former friends. Heber C. Kimball, and Willard Richards. Under the hands of Willard Richards and John Taylor he was ordained to the priesthood, January 18, 1843, and ordained a seventy in 1844. He was honored with the friendship of the Prophet Joseph Smith, and was fired with the same passionate zeal for the Gospel and the fearless Latter-day Prophet which characterized the leaders and other faithful members of the Church. He had the extreme pleasure of becoming instructor to the Prophet Joseph Smith in the German and Hebrew languages, and treasured all his life the blessedness of that memory and association.

Asked by one of his daughters in later life how it was that he came to accept the Gospel, he replied that he was converted to the mission of Christ long before he ever heard a Latter-day Saint elder preach. He added that subsequently he had been visited in dreams and visions and had seen the Book of Mormon brought forth in vision; also that he had become familiar with the endowment ceremonies in the same mystic manner. On this point he once had a conversation with the Prophet Joseph Smith, and told the Prophet many things that had been manifested to him in his early youth. The prophet put his arm affectionately around Brother Neibaur's shoulder and said,

"You are indeed one of us, Brother Neibaur."

Elder Neibaur was industrious and frugal, one who owed no man and who hewed with justice to the line, while he sunk the plummet of honesty to its foundation in his own soul. He practiced his profession of dentistry when there was a chance, which was not often in that pioneer struggling community. But he could and did work at other things which brought him sufficient to care for his rapidly growing family without assistance from any man. He was as austere in his pride of good birth and clean inheritance as were any of his famous ancestors, but the gospel mellowed this severity and gave softened lines to a character that might otherwise have been cold and intense.

With the martyrdom of Joseph and Hyrum Smith, he was as deeply bereft as any man who suffered that matchless blow. His children still tell the tale of that dreadful morning when they heard the messengers ride through the streets of Nauvoo, crying out their loss to the stricken inhabitants of Zion. Bowed to the

earth, the family of Elder Neibaur had unusual occasion to fear the clouds of persecution which gathered so swiftly over the fair city of Nauvoo; for the mother was about to bring another soul into the world, and they were troubled.

The atmosphere that brooded over the stricken city of Nauvoo was intensely gloomy and all the people were filled with apprehension. It was a time to try men's souls. Many of the leading elders were drawing off, and the spirit of apostasy and rancor filled the air. Alexander Neibaur hated a traitor. He was not a large man, but he was fearless and outspoken in his character. He had sound convictions and the spirit of discernment; so that he knew the wolfish eyes even when the skin of the sheep hung down over the ears of the traitor.

One day William Law met him in the streets of Nauvoo shortly after the martyrdom. Law was vicious in his attacks upon those who criticised his own actions, and when he held out his hand to shake hands with Elder Neibaur, it was a brave thing for the Hebrew elder to withhold his hand and say firmly,

"William Law, I never give my hand to a traitor."

On another occasion he went into the store to buy some vinegar; he had his little stone jug with him. Within, he found a man cursing and blaspheming the name of the Prophet Joseph Smith. Instantly the stone jug was slung into the face of the blasphemer by the swift hand of the Hebrew, and as it crashed and broke on his skull, the fiery young Jew demanded,

"What do you know about the Prophet Joseph Smith?"

On still another occasion Elder Neibaur was working at his profession of dentistry at a small town called Farmington, Iowa, securing means to carry his family out into the wilderness and away from the murderous mobs in Missouri and Illinois. On the table of the room where he was at work, his client had deposited his pistol. As Elder Neibaur rested for a moment from his work, the man in the chair began to blaspheme in the most awful and bloodcurdling manner the name and memory of the Prophet Joseph Smith. Elder Neibaur rebuked him sternly and rigorously defended the character of the Prophet. The blackguard jerked up his pistol and threatened to shoot Elder Neibaur if he did not hold his peace. Suiting the action to the word he raised the pistol and snapped off every barrel in the face of the elder, but for some strange reason, not one took effect. The brother of the blasphemer came in from an adjoining room, and picking up the revolver he emptied each barrel outside the door in the air. He turned to his brother and asked what could have ailed his hand. Brother Neibaur told him that he guessed his guardian angel must have interfered to prevent his own blood from being shed.

Elder Neibaur worked on the Nauvoo house as well as on the Nativoo Temple, but he was not a laboring man by nature or con-

stitution; and he was ill many times during his enforced heavy physical labor. On one occasion, he was so reduced that the Prophet himself came to visit him, and promised him help and gave him his blessing. Several days afterwards, Elder Neibaur accompanied the prophet to visit the Church-farm, then in charge of Father Lot.

"Can you spare Brother Neibaur one bushel of corn?" asked the prophet of Father Lot.

"No, sir, we cannot possibly spare one bushel."

"Then, Brother Lot, let him have two or three bushels of corn, for he has got to have it." And Brother Neibaur got it.

It was while living in Nauvoo that Elder Neibaur wrote some of his best poetry. He was his own severest critic. And with the modesty of a truly genuine poet, he was loth to advertise his work. One of his poems, now printed in our Hymn Book is the famous—

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray;
When hosannas,
With united voice they'll cry.

Lord, how long wilt Thou be angry;
Shall Thy wrath forever burn?
Rise, redeem Thine ancient people,
Their transgressions from them turn,
King of Israel,
Come and set Thy people free.

O, that soon Thou wouldest to Jacob,
Thy enlivening Spirit send!
Of their unbelief and mis'ry
Make, O Lord, a speedy end.
Lord, Messiah!
Prince of Peace o'er Israel reign.

No lovelier nor more engaging hymn is found than this voice of hope and promise from the pen of a baptized Jew. Another hymn not so frequently sung yet inspiring and poetic in all its tuneful strains:

"Let Judah rejoice in this glorious news
The sound of glad tidings will soon reach the Jews,
And save them far, far from oppression and fear,
Deliverance proclaim to their sons far and near."

It is related by one of his daughters that one day he was singing hymns, as was his frequent custom and some question was asked of her father concerning this hymn, who repeated it for her.

"Yes," he admitted, "this was written by your humble servant." When asked why his name did not appear attached to it, he re-

plied that he had taken the poem to Brother Parley P. Pratt, who had edited it in some places. And this small assistance caused the sensitively honest soul of Elder Neibaur to shrink from asserting his authorship.

It is a family tradition that Elder Neibaur composed that other loveliest of all Jewish songs.

“Down by the river’s verdant side
Low by the solitary tide,
There where the peaceful waters slept
We pensively sat down and wept,
And on the bending willow hung
Our silent harps, through grief unstrung.”

Another exquisite piece of rich Jewish poetry is the Lamentation written at the martyrdom of the Prophet and Patriarch.

After the martyrdom, the Neibaurs, in common, with all other Saints, were extremely anxious to get away from the mob-infested spot—Nauvoo. But the wife was too near confinement to leave until her time was over. Elder Neibaur was ordered out with the militia just before the battle of Nauvoo; but he told the brethren of the situation of his wife. Accordingly, as soon as she was confined, he left her, and was absent for two weeks, in the midst of the danger and uproar of that terrible encounter. The wife was sick as well with chills and fever as with her natural confinement. Only once did the husband come home during the silent watches of a stormy night to have prayers with his loved family.

What a scene! The mother sick in her bed with shaking ague still very faint and ill from her birth-sickness, and the little children crying about her with hunger and fear. Who was to comfort, and who was to succor? But this devoted family had learned their lesson of faith and trust, even though life itself were upon the altar.

A terse extract from Elder Neibaur’s journal at this point shows the conditions of that time and place:

1846, Sept. 1. “Mob advanced towards Joseph’s farm—fired three cannon shots at night.—

“Quartered at Squire Wells.—Mob moved north towards William Law’s field firing thirty-five cannon balls.— My self being placed in a cornfield opposite Hyrum’s farm to spring a mine.— Two forts erected in the night.—On the 12th mob makes an attack to get into Nauvoo.—Brother William Anderson and his son, belonging to the 5th Quorum of Seventy being shot. Mob repelled—with a number wounded.”—

* * * * *

The Neibaurs lived in the outskirts of the city of Nauvoo. To them came one day a body of the state troops, and down the streets they marched. Into the green, fresh garden of the Neibaurs they turned their horses, breaking down the fence without

leave or license, and the labor of a year was trampled out of sight in a few ruthless hours. But the Lord preserved the helpless family and they still prayed and hoped.

The day after the battle of Nauvoo, another division of the army came down upon them, and the leader who was a tall, massive soldier rode up to the Neibaur house with his drawn sword in his hand.

"Were you in the fight of yesterday?" he asked of Alexander Neibaur who stood in his doorway keeping his helpless family behind him.

"Yes, I was," answered he.

"Have you a gun?" again rang out the questioning challenge.

"Yes, I have."

"Bring it to me. The general wants every gun that was in that fight."

"Find my gun, if you want it," replied the sharp voice of Elder Neibaur. The officer looked grimly into the fearless eyes of the young Hebrew.

"Take me to your general," said Neibaur. "I am quite willing to see him." And as he spoke he offered the Masonic sign for he was a Mason of high degree.

Instantly the officer turned, dropped his sword, and after a few more ineffectual words he swung away, his men filing up the lonely street after him.

Then followed the Exodus from Illinois. Ah, the farce of those bargainings of Nauvoo homes; for men who had good homes and thrifty farms sold them for a horse, a wagon, a cow or even for a harness to complete a scanty outfit in which to escape to the great untrdden West. Young Neibaur had a wagon all finished but the irons, and he was trying to complete his work in the midst of the turmoil.

Very shortly after this the Neibaur family crossed the river with their scanty effects in company with the other refugees and camped on the other side. The storms beat down upon that assembled host with merciless fury; the water soaked so slowly into the ground that there was a perfect ooze of wet and deep mud everywhere. The young mother with her babe only a fortnight old was taken by courtesy to the tiny tent of a neighbor who agreed to let her sleep under the partial shelter of their own drear canvas roof. During the day she sat under the bows of the wagon which Elder Neibaur had just completed when he was driven out of Nauvoo. And covered as these bows were with old carpets, it was even more shelter than many had on that dismal march. But the chills which had so long afflicted the young mother, took their flight, and she began to mend. This they all felt was a special dispensation of Providence. From here David Fullmer took them up to the Grove.

In common with a portion of their fellow refugees, the Neibaur family spent the winter of 1846-7 in Bonaparte, Iowa; in the spring of 1847 they moved to Winter Quarters. When the pioneers who had been to Salt Lake Valley returned, and word went out that the first company of 1848 would make ready to move westward, the soul of Elder Neibaur was wrought up within him. He had spent some time working and had secured sufficient food-stuffs and other materials to go to the Valley, but he had no wagon or oxen. He was advised to return to his work across the river and wait till he had a complete outfit, but he said,

"Brother Brigham, I never turn back after I have put my hand to the plow. Besides, my wife is sick and if I don't get her out of this place, she will die. I have plenty of other materials but need wagons and teams."

"God be with you, Brother Neibaur, I wish I could see every Latter-day Saint show the same determined spirit. You go to Sister Knight and tell her to let you have her wagons and teams and then you can send them back to her with the returning elders in the summer. You can pay her by giving her a good cow or whatever trade you may both agree upon."

When he visited the widow Lydia Knight she was loth to give up her own plan of going to the Valley, but when she knew that President Young had advised it, she said, "Yes, certainly," and thus it was arranged.

There was still another yoke of oxen required, and this was obtained from Joseph Young. Thus the teams were made up of one good yoke of oxen as wheelers, a yoke in the lead consisting of one cow and one ox, while a yoke of cows went in between. It was a good outfit, and out of the six cows owned by Elder Neibaur, he paid two, one to Joseph Young and one to Sister Knight on their coming into the Valley. And thus they came, the unaccustomed hands of the Jewish scholar holding the whip which guided the great oxen, while his wife trudged along holding the rope which went over the cow's horns, and carrying a baby in her arms. The pity and the glory of such epics of pioneer travel!

When once in the Valley, Elder Neibaur shared the toils and the privations of pioneer life here. He was not fitted for hard or difficult labor, but he was industrious and he did as did his associates, made the best of all his opportunities. He did not go into debt nor was he a burden to any one. He taught his family to honor the God of the Former and Latter-day Saints. He taught them lessons of morality, of frugality, and of honesty and independence.

Elder Neibaur made the adobes for his own house which was the crude one-roomed, mud-roofed affair of those very primitive days. He added a log lean-to afterwards. Then as his fortunes mended, he later built him a good adobe house on Second South and Second East where he reared his large and industrious family.

He was the pioneer dentist of Salt Lake City, he was also the pioneer match manufacturer. He made good matches at a time when such things were the luxuries of the rich, for the poor or the very frugal lighted their candles with twisted lighters or a coal from the fireplace. Elder Neibaur was also engaged each winter for some years in teaching German classes. He was himself an accomplished linguist. He spoke seven languages. English, he mastered of course. He read Latin and Greek and of course spoke and wrote Hebrew fluently. Then he had some knowledge of Spanish and knew French well, so that he was often consulted by the early Utah students and writers of those days.

Elder Neibaur married two good women. He lost his first wife December 14th, 1870, she being the mother of all his children. Four sons and seven daughters grew to manhood and womanhood, and reared large families. Elder Neibaur himself lived till the 15th of December, 1883. He died in Salt Lake City, Utah. He was the father of fourteen children by his first wife and at his death he left eleven children, eighty-three grand-children and thirteen great grand-children. Today his flock numbers four hundred and twenty-seven. Surely he was like David of old, blessed beyond men, for his quiver was filled with his descendants.

Shortly before his death his son said to him,

"Father you have been telling us of your long and hard experience, and we have listened with intense affection and interest. But let me ask you, is it worth it all? Is the Gospel worth all this sacrifice?"

The glow of testimony and of truth lighted the torches in the dimming eyes of that ancient Hebrew prophet and poet and he lifted his voice in firm and lofty assurance as he said:

"Yes! Yes! and more! I have seen my Savior. I have seen the prints in his hands! I know that Jesus is the Son of God, and I know that this work is true and that Joseph Smith was a prophet of God. I would suffer it all and more, far more than I have ever suffered for that knowledge even to the laying down of my body on the plains for the wolves to devour."

Elder Neibaur was paralyzed for three weeks before his death and yet his mind was not dimmed. A short time before the end, his face suddenly lit up and his countenance brightened. He cast his eyes upward as if he could see far into upper distant spaces.

"What do you see, father?" they asked. The dying man murmured clearly,

"Joseph—Hyrum—" then his weary eyes closed forever.

With the burning testimony of truth on his lips he closed his life mission, laid down his body, and his soul went to meet and mingle with the redeemed of God. He was a soldier of the Cross, and his armor was never removed, only concealed under the common vesture of a toiler among men. He had lived for truth, had struggled and contended for that precious heritage of liberty so

long denied his race, and he was prepared to carry on his work of teaching and instructing his kindred dead in the glorious realms of Light and Truth. Who can say what work he has not already accomplished? Who can declare the results of his labors or the weight of his perfect testimony. Of such is the kingdom of heaven.

THE SOCIETY ISLANDS MISSION.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 12.)

[The first article describes the voyage of the missionaries to the Society Islands and the labors of Elders Rogers and Grouard on the island of Tahiti. The following gives an account of Elder Addison Pratt's efforts on the island of Tubuai.—EDITORS.]

Saturday, May 11. Two native missionaries came and moved Elder Pratt with his effects into a house which had been prepared as a future home for him. The dwelling, which was near the king's residence, was fitted up in good style, according to the place and native taste, and was quite comfortable. The king sent Elder Pratt a bedstead with high posts to support mosquito bars, as these insects were plentiful on Tubuai at that part of the season. The natives also prepared a table and settee for their distinguished guest, and even provided a knife, fork and plate, though they themselves ate with their fingers while sitting on the ground. To this dwelling the people sent him daily allowances of food, which was generally well cooked. Thus provided with bodily comforts Elder Pratt began his ministerial labors among the natives of Tubuai. The Bible had been translated into the Tahitian language by the London Missionary Society and circulated among the natives, of whom many had been taught to read. Hence the way had been somewhat prepared for the preaching of the Gospel on the islands, and in a short time Elder Pratt thoroughly enjoyed his labors on Tubuai. Being a kind and affectionate man, he soon gained the hearts of the people, and the natives began to call him father with much reverence. He also became quite intimate with the king and the chiefs of the island, who treated him with much kindness from the beginning.

Sunday, May 12. The natives assembled at sunrise for prayer. After breakfast they re-assembled for worship, when they offered Elder Pratt the use of the meetinghouse in the afternoon, so that he might preach to the Americans. He accepted their kind offer and delivered his first public discourse on Tubuai.

After this Elder Pratt put forth every possible effort to learn

the language of the natives. For this purpose he frequently visited the village school, while his offer to teach the people to read and write English was very kindly accepted. He also became very intimate with the American shipbuilders, some of whom soon began to feel highly interested in the pure Gospel, as he taught it. Occasionally for a change, he would also go hunting in the mountains, wild ducks and other game being plentiful on the island, and Elder Pratt being a good marksman with a gun.

Monday, May 20. Most of the natives in the village of Mataura, on the island of Tubuai, prepared for digging arrowroot, for which purpose they were going out to a sandy plain about four miles from the village, where some temporary shanties were erected for the occasion. Elder Addison Pratt was invited to accompany them, and in order to make him comfortable they built a little house or shanty for his own special use. It stood near other shanties occupied by natives under the shade of some tall trees about two rods from the beach. Elder Pratt calls it a very lovely place, and writes that the natives treated him with more kindness and attention than they did their own princes. Nearly the entire population of Mataura moved to the temporary village on the 24th of May, and the next day commenced their work of digging and gathering arrowroot. This grew on the sandy plain partially covered with trees of second growth. The root is found by the stalk, which runs up about 18 inches high, and has broad leaves. The roots resemble potatoes and on Tubuai they grow in all sizes up to two pounds weight.

While the natives were engaged in their labors, Elder Pratt often walked off by himself to engage in prayer and meditation in the forests, and in the mountain side. On one of his walks he found in the midst of a dense forest a spacious graveyard of ancient date, and on making inquiries, he was told by an old native who could speak a little English that Tubuai once possessed a population of nearly 3,000, while now the inhabitants scarcely numbered 300. The island had become nearly depopulated by a fatal disease—a sort of plague—brought them by a canoe which was blown off from another island, and contained some starved corpses when it reached Tubuai. Near the graveyard once stood a large and populous village, but all traces of it had disappeared long ago.

Sunday, May 26. On this day divine service was held in the camp of the natives on the island of Tubuai which was also visited by the American shipbuilders from the village. One of them (Alexander), a young man, brought his Testament along, and had a long conversation with Elder Pratt. On the 27th Elder Pratt returned to the village, and the next day (28th) accompanied some of his American friends on a hunting expedition, on which he climbed to the top of a mountain about 3,000 feet

high, and enjoyed one of the most beautiful views of his whole life. On the 31st some of the natives returned from the arrowroot fields to look for their missionary. Before leaving, Captain Plaskett of the "Timoleon" had charged the natives with taking good care of their new friend. If they did not, he would return, he said, and take him away from them. The natives were afraid that Elder Pratt might get despondent through being left alone so much, and therefore might want to leave them.

Saturday, June 1. Under this date Elder Pratt wrote in his journal: "One year ago today I took leave of my dear family. Long shall I remember the thrilling scene. Who can paint the painful sensations that came over me as I gave the last look to my dear wife and children as they stood upon the banks of the great Mississippi with the tears trickling down their faces when the steamer wheeled around. With my hand I beckoned a long farewell on my passage around the globe. I spent much of this day in solitude, meditation and prayer. Towards evening the schooner "Lucy," Captain McLain, came in from Tahiti. The captain had seen the "Timoleon" going into Papeete, just as he was passing out; he brings news from Tahiti to the effect that the French and natives are at war, and that great distress exists. I feel great anxiety for my two brethren who have gone there."

Sunday, June 2. A newly erected chapel in Mataura, on Tubuai, was opened to Elder Pratt, who preached to six Americans with much liberty. The listeners were highly pleased with the discourse and decided to search the scriptures thoroughly, in order to prove the truthfulness of the doctrine they had heard. The following week Elder Pratt spent quietly at Mataura, most of the natives still being away digging arrowroot. Young Alexander declared himself a candidate for baptism. The next Sunday (June 9th), Elder Pratt preached to eight Americans on the subject of apostasy from the original Church; and on Sunday, June 16th, he preached again to a very attentive audience. "I felt much of the Spirit," he writes, "the heavens were well pleased. After service I baptized and confirmed Ambrose Alexander, an American. I hope his companions will soon follow." This was the first baptism and confirmation performed by Divine authority upon the South Sea Islands. By this time the natives had all returned from their arrowroot digging. Elder Pratt had commenced to teach a class of natives in English, but labored under much disadvantages for the want of text books.

Thursday, June 20. Under this date Elder Addison Pratt journalizes as follows: "In the evening a number of natives came into the house where I live, and by the help of my friend, Mr. Hill, I preached to them a long time. I am surprised at their ignorance, even in regard to the most simple teachings of the Bible. There has been missionaries on these islands about fifty

years, and they have taught the natives nothing but licentiousness."

Sunday, June 23. Elder Addison Pratt preached again to his American congregation on the island of Tubuai, who paid him very good attention. In the evening a number of natives came to see him and hear him talk. By the assistance of Messrs. Bourne and Hill, who interpreted for him, he was enabled to teach them the principles of the Gospel, and the evening was spent in talking, singing, reading, prayer, etc.

Two days later (June 25th), Elder Pratt commenced a regular English school. There were a number of half-breed children on the island whose parents were anxious that their offspring should learn the English language. Other children desired to become students also, besides some of the white men's wives, who were young. He commenced his school with about twenty-five pupils.

After that Elder Pratt was visited nearly every evening by natives who came to receive instruction from him on the principles of the Gospel. Mr. Hill, who was taking a deep interest in the work, generally acted as interpreter.

Thursday, June 27. A schooner arrived at Tubuai from Tahiti, bringing Elder Pratt a letter from Elders Rogers and Grouard, and another from Dr. Winslow. In the evening of the 28th, a native woman with a sick infant came to Elder Pratt's lodging, asking for medicine. By the assistance of Mr. Hill Brother Pratt took advantage of the opportunity by explaining the principles of administering to the sick, as taught in the Bible, to a number of natives who were present. Prior to this Elder Pratt had administered successfully to two men. "One of these," he writes, "is teacher in the school; he is a bachelor, but a very exemplary man, and I consider him the best native I have seen yet; he is with me much of his time. Once he was taken violently ill with a fever, and was sick thirty-six hours before I knew it. Immediately on being informed of his condition, I took some consecrated oil and went to the house where I found that his nurse had prepared a trough full of liquor to wash his head in, as he was in great pain. I told him that I would administer to him, which I did, applying the oil both internally and externally. I then instructed them not to use the liquor which they had prepared. This took place about dark, and about an hour later the man came to me quite well and spent the evening in singing and conversing with the company that happened to be at my house. The other subject of my administration was a man who had considerable doubts about the principle of healing; but he finally mustered sufficient faith to receive the ordinance, and he immediately commenced to recover; he is now walking about the village."

Saturday, June 29. Elder Addison Pratt, in response to an urgent invitation, sailed in a large canoe, accompanied by half a dozen natives around the island to Mahu, where the people re-

ceived him with much kindness. The boys and girls of the village swarmed around him "in a drove," he says, "clinging to his hands, while they made their joyful articulations of welcome." The next day which was the Sabbath, Elder Pratt attended church with the natives, and as the children had heard that he was teaching an English school at Mataura, they were very anxious that he should give them some specimens of his teaching. To their great delight, he gave them some lessons. Both young and old were very anxious that he should come and live with them. He promised that he would come and spent part of his time with them, after he had learned more of their language. After spending a very pleasant day with the natives at Mahu, he returned home the following day (July 1st.)

Once more at Mataura Elder Pratt resumed his labors at teaching school, studying the language, etc.

Saturday, July 6. On this day Elder Addison Pratt received another letter from Elder Rogers and Grouard, by two American ships which came from Tahiti on their way home. On the following Sabbath he preached to the whites on the Book of Mormon, and on the 11th, he was visited by King Tomatooa, who presented him with a pamphlet containing a glossory of words in the English and Tahitian languages. Sunday, July 14th, Elder Pratt preached two sermons to a congregation of over a dozen Europeans, part of his hearers being the crew of a brigantine from New Zealand which had arrived at the island the day before. In the evening of the 14th Elder Pratt married King Tamatooa to Toupa, his queen. Just before Elder Pratt's arrival the king had buried his former wife. On the same occasion Elder Pratt also married William T. Bowen, one of the American ship builders, to Vaiho, a young native girl from the island of Livewi. The next day (July 15th) he was invited on board the New Zealand ship to take tea. At that ship's table he ate the first bread (or anything made of flour or meal) since he had left the "Timoleon." The captain, whose name was Stratton, was a religious man and treated Elder Prat with much kindness and made him a number of small presents. His wife was a native of Denmark. The following day (July 16th), when the crew again landed, Elder Pratt preached the Gospel to them with apparently good effects. The ship sailed on the 17th, leaving James Clark, one of the crew, on Tubuai; he was hired to work on the vessel which was being built there.

Sunday, July 21. After morning services, Elder Pratt gave an invitation to all who felt it their duty to be baptized to present themselves at a place on the beach, and he would wait on them. The multitude assembled at once, when four Americans, one Scotchman and four natives came forward and were baptized by Elder Pratt. The names of the whites were Charles G. Hill, John Layton, William Carrington, William J. Bowen and James Clark.

The latter was the man just landed from the New Zealand ship; he was a native of Greenock, Scotland; the other four hailed from the United States of America. The natives baptized were Nabata and his wife Telii (with whom Elder Pratt made his home), and Peuma, all three natives of Tubuai; and Hamoe, the wife of Hamatue, a native of Tahiti.

Sunday, July 28. Elder Addison Pratt organized a branch of the Church with eleven members. It was the first branch organization of the kind affected on the Pacific Islands, and was named the Tubuai branch of the Church of Jesus Christ of Latter-day Saints.

Elder Pratt ordained Charles G. Hill an Elder and adopted him in the place of the late Elder Knowlton F. Hanks, his fellow missionary who died at sea. He also ordained John Layton a Priest; William Carrington and James Clark, Teachers, and John T. Bowen and Ambrose Alexander Deacons. In the afternoon Elder Pratt preached a discourse on the subject of man's creation. "All the proceedings of the day," writes Elder Pratt, "were attended with much solemnity. I cannot express the heartfelt gratitude that came over me when I saw the tears of penitence trickle down their sea-worn faces, nor the warm emotions that vibrated my heart while on their knees I heard them thank the Lord that I had been casually thrown upon this island, and had become the humble instrument in his hands of bringing them to see their lost condition."

After this Elder Pratt commenced to hold meetings regularly on Monday, Wednesday and Friday evenings for Bible instructions and prayer.

Sunday, Aug. 4. Elder Pratt preached two discourses to the natives at Mataura on the island of Tubuai by the help of Brother Hill; he also baptized Haametue, a Tahitian, and administered the Sacrament for the first time on Tubuai. He made bread of flour for the occasion and for wine he substituted cocoanut milk. In the evening he confirmed Haametue and blessed his child.

Elder James S. Brown, in speaking of how the first Elders administered the Sacrament on the Society Islands, says:

"In the absence of bread Brother Pratt used the uto or pulp-like substance found inside of the cocoanut, when it has started to grow, and the sprout gets to be some two or three feet high. This is still (1893) generally used throughout these islands by the Latter-day Saints. Some times they also use the cocoanut oil to anoint the sick. Unconsciously we here in Utah do the same thing, for ship loads of the dried flesh of the cocoanut is taken to France and Germany and the oil is pressed from it and refined, and then it is shipped and sold for olive oil, and we purchase it as such."

Wednesday, Aug. 7. All the inhabitants of the island of Tubuai assembled at Mataura as a sort of legislative body to adopt ways and means for the benefit of the inhabitants. The king presided.

One old man with much enthusiasm called upon the people to listen to the teachings of their missionary, who had come among them. During the proceedings of the following day the assembly proposed to build Elder Pratt a house as soon as they got through with their present labors in connection with manufacturing arrowroot.

Tuesday, Aug. 13. A native-built schooner, commanded by Mr. Foster, an American, arrived at Tubuai, and on the following day Elder Addison Pratt preached to Mr. Foster and his crew for two hours. He preached to them again in the evening of the 15th.

Thursday, Aug. 22. Elder Addison Pratt left his residence in the village of Mataura, Tubuai, where he had lived since his arrival on the island and started for Mahu, the place where the Elders first landed. He went by water around the island in a canoe, accompanied by Alexander, Pauma, Nabota and his wife and two other young natives. Owing to contrary winds, the party was obliged to land and spend the night on the way. When they arrived at Mahu the next morning, they were received with much joy, and Elder Pratt was soon made quite comfortable; the family (Nabota and wife), with whom he had lived at Mataura, insisted on coming with him to Mahu, in order to take good care of him, as they feared that none of the people in Mahu would be able to do as well for him as they could.

As soon as Elder Pratt had settled down in his new home at Mahu, the natives flocked in both day and night to see and talk with him. He could now converse a little in the native language, and his separation from English speaking people in Mataura became a point in his favor. A number of the people of Mahu soon offered themselves for baptism.

Friday, Aug. 23. Brother James Clark, one of the newly baptized converts, sailed from Tubuai for Tahiti, with the intention of emigrating to the body of the Church in America. He received a certificate of membership from Elder Addison Pratt.

Sunday, Sept. 1. The branch from Mataura visited Elder Addison Pratt at Mahu, Tubuai. After the morning services he baptized seven, all natives, namely, Ruitoru and Raita (his wife), Papetai and Araia (his wife), Jete, Tuauri and Taiho. Two of these, namely, Papetai and Tuauri, were natives of Tahiti; the others were natives of Tubuai. In the afternoon the Sacrament was administered, and the visitors returned to their homes rejoicing. At Mahu, Elder Pratt established meetings for Bible instructions and prayer, the same as at Mataura.

Sunday, Sept. 8. Elder Addison Pratt preached to the people on Tubuai for the first time in the native language, having been on the island about five months; he was tolerably well understood. After this he generally preached in native every Sunday, and also met with the natives on Monday, Wednesday and Friday evenings for Bible instructions.

Saturday, Sept. 14. A vessel arrived at Tubuai, bringing the news that Protestant missionaries were coming from Tahiti to "play hell" with Elder Addison Pratt for having broken into their sheepfold. The following day, Sunday, Sept. 15th, before Brother Pratt had finished his morning services, a runner brought him word that the missionaries had arrived; and in the evening he was informed by letter that they had been on shore at Mataura and given the "Mormons" a "tremendous thrashing," christened some infants and told all the lies they knew of Joseph Smith and the Saints. After that they had gone on board again, but would be on shore again that day.

Under this date, Elder Benjamin F. Grouard, on Tahiti, journalizes as follows: "September 14th, we again received letters from Elder Pratt, telling us of his glorious success on Tubuai. This caused us to rejoice and take fresh courage. The few opportunities we had of speaking to the natives we diligently improved, though their hearts were so full of the French and fighting that there was but little room for anything else. A few, however, listened to us with interest and said they believed our words were true, but they must wait till their troubles were over before they could be baptized."

Monday, Sept. 16. Elder Addison Pratt, accompanied by one of the white converts, went to Mataura, Tubuai, where the Protestant missionaries were staying. Elder Pratt found them in the house in which Elder Pratt had kept school in teaching the natives to sing. Elder Pratt was followed in by a number of the baptized members of the Church, but when he reached out his hand, the Protestant missionaries refused to shake hands with him, saying: "We do not give you the hand till we are better acquainted." There were four of them. One of them, Rev. W. Howe, at length turned to Elder Pratt, who had taken a seat and very sanctimoniously remarked: "I understand you have come to these islands in the capacity of a preacher?" Elder Pratt answered in the affirmative. "And what do you preach?" was the next question. "The sacred truths of the Bible," was the reply. "I suppose," continued Mr. Howe, "you are aware that many years ago the London Missionary Society established a mission here at a very vast expense, (the whole stress was on the words vast expense), the cost of translating the Bible," etc. "Well," answered Elder Pratt, "and now you are opposed to having the Bible preached after you have accomplished the translation?" This Mr. Howe denied, and said he had no objections to Elder Pratt preaching the Bible, but he understood the "Mormons" had another Bible. Elder Pratt explained the nature of the Book of Mormon. A lengthy conversation ensued, during which the ministers were beaten on every point. At last Elder Pratt raised his hand toward heaven and called on all the heavenly hosts to witness the testimony he bore. He then testified to the

divinity of the mission of Joseph Smith and the restoration of the fulness of the Gospel through his instrumentality. "I roared on them like a lion," writes Elder Pratt, "I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The Spirit of the Lord rested upon me; it threw them into confusion and they knew not what to say. They finally told me that as long as I preached the truth, they would pray that I might be upheld; but if I preached error, they should pray it might fall to the ground. Then I said: 'Our prayers will be united.' Elder Pratt let them have a Book of Mormon, a Voice of Warning, and Orson Pratt's "Remarkable Visions." Then they separated, the missionaries now shaking hands with Elder Pratt with the cordiality of old friends. The natives felt hurt for Elder Pratt, when they saw the missionaries refused to shake hands with him. King Tamatooa told him not to lay it to heart and he and his native subjects subsequently took Brother Pratt's part and defended the cause with great boldness when he was not present.

Tuesday, Sept. 17. Elder Addison Pratt, after writing to his wife in America, returned to Mahu, where the people rejoiced to see him again as they had feared that the Protestant missionaries might take him from them. In the letter to his wife of this date he writes:

"It is now a year since I have heard a syllable from home, and three months since I have heard from the brethren at Tahiti. * * * Brother Charles G. Hill I have adopted in Brother Hanks' stead; he is one of the honorable men of the earth—intelligent and kind. I have great reason to esteem him. My American brethren are all extremely kind and willing to divide the last with me. The native family with whom I live are much attached to me; where I go, they go; and where I stay, they stay; they consider all they have is mine. The woman was once married to a Boston ship carpenter; he died and this native man is her second husband and * * * while she lived with her first husband she learned to make and mend shirts, wash, starch and iron. She is naturally ingenuous. They all talk much of coming to America, and often asked where the ship is to go in. It is a spiritual feast to me to meet them in prayer meetings, and hear them pray for Brother Joseph and the Church, and with all simplicity thank the Lord for sending me among them. * * And now, my dear family, I must bid you adieu. Could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening, when all is still and silent, except the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island, and as I gaze upon the broad ocean that separates us, my mind is wafted to Nauvoo, to my home and fireside, and as I (in my mind's eye) gaze upon the happy circle, I ask: Has grim death made any inroads there? I am led to

say, There are none gone; for I committed you to the care of my Heavenly Father, when I left you ;and when I have done so, I have never been disappointed." ("Times and Seasons," 6:882; "Millenial Star," 6:56.)

Sunday, Sept. 22. After forenoon services, this day, Elder Addison Pratt baptized eight more natives at Mahu, Tubuai. On the 28th a number of the Saints came over to Mahu from Mataura, and the next day (Sunday, September 29th) attended services.

Sunday, Sept. 29. Under this date Elder Pratt writes the following in his journal: "The Church assembled this morning. I talked both in English and native. From the reports that some of the brethren brought me from Mataura I soon saw that I could not stay away very long from that portion of my flock, without some of the sheep going astray. The arrival of the schooner 'Unity' had revived some of the propensities to which sailors are so addicted, and the natives had been thrown off their guard. The 'Unity' had come here to gather up some of the wreck of the French ship which was lost on the reef some time ago, and the brethren had engaged with the 'Unity' crew in their labors of wreckage. A little experience tells me that to baptize and build up a branch is a small matter compared to keeping it in order after it is built up, especially when it is constructed of such material as sailors and heathens. But the Lord helps me. He gives me His Spirit so that I control both almost at a word, for I have their entire confidence and esteem. After setting things in order, I told them that as the Church was divided between the two villages or made up of members from both, it was necessary that I should be with them both; and therefore I had concluded that I hereafter would spend a week at a time at each village. After finishing my discourse, and setting things in order, I told the audience that if there were any among them who desired to be numbered with the people of God and who would repent of their sins and devote the remainder of their days to the service of the Lord I would baptize them; and all such might present themselves at the water's edge at the ringing of the bell. Half an hour later we repaired to the place appointed and three persons presented themselves for baptism, namely, Ruipiti and his wife Tehina and Tehauroa. In the afternoon I administered the Sacrament. After the meeting all the Mataura brethren returned except Brother Hill who remained with me over night, and in the evening he assisted me in confirming the newly baptized members."

Tuesday, Oct. 1. On this day Elder Addison Pratt went to Mataura, Tubuai, and preached for two hours to the crew of the "Unity," which were British sailors. The next day he delivered another sermon to them of three hours' length. On the 4th, he returned to Mahu, where he remained about two weeks, spending his time in preaching to and conversing with the natives in their

own language, teaching his Bible class, study, etc. By this time he was quite proficient in the language.

Tuesday, Oct. 15. On this day Elder Addison Pratt removed with his effects to Matuara, on Tubuai, and though he did not expect to be gone from Mahu more than a week at a time, many of the natives shed tears at his departure. All the sisters in the Church made him presents, and he was given food enough to last him for several days. Nabota and his wife and their adopted daughter accompanied him in a canoe, in which they sailed around the west side of the island. On their arrival in Mataura they were hailed with joy, and Elder Pratt was pleased to find the white brethren progressing nicely with the building of their schooner.

The day after his arrival at Mataura, Elder Pratt reopened his school, the children all being glad to see him return. On the following Sabbath (Oct. 20th) he devoted most of his preaching to counteracting the influence which the Protestant missionaries, during their late visit, had brought to bear upon the people. On the 24th he baptized three natives; the next day he went to Mahu in a canoe, and on the following Sunday (Oct. 27th) the Saints from Mataura came over and attended meeting there; one native was baptized. On the 28th he commenced a school at Mahu, but returned to Mataura on the 31st, where he resumed his missionary labors.

(TO BE CONTINUED)

DANIEL WEBSTER ON THE VALUE OF GENEALOGY. Human and mortal though we are, we are, nevertheless, not mere insulated beings, without relation to the past or future. Neither the point of time or the spot of earth in which we physically live bounds our rational and intellectual enjoyments. We live in the past by a knowledge of its history, in the future by hope and anticipation. By ascending to an association with our ancestors; by contemplating their example, and studying their character; by partaking their sentiments, and imbibing their spirit; by accompanying them in their toils; by sympathising in their sufferings and rejoicing in their successes and triumphs,—we mingle our own existence with theirs and seem to belong to their age. We become their contemporaries, live the lives they lived, endure what they endured, and partake in the reward which they enjoyed.

* * * * *

There may be, and there often is, indeed, a regard for ancestry which nourishes only a weak pride; as there is also a care for posterity which only disguises an habitual avarice, or hides the workings of a low and groveling vanity. But there is also a moral and philosophical respect for our ancestors, which elevates the character and improves the heart.

GATHERING GENEALOGY BY LETTER WRITING.

By GEORGE MILTON BABCOCK.

To one whom the Lord has inspired to leave his native home and come to live in the Stakes of Zion, and to labor in the Temple and perform a vicarious work for those who have passed beyond, many are the difficulties which present themselves to discourage him in his efforts to obtain the genealogy of his progenitors. Of necessity, his research work must be principally by correspondence, unless he has sufficient of this world's good that he can hire it done. Whom to write to, and how to write are the first great questions for which answers must be found.

Suppose we take your father's name first, and see what can be done toward securing a genealogy of his ancestors. Perhaps you are fortunate to have him near you; but if not, and your mother, or any other near relative is living, right with her is where your labor should begin. Have her tell you in detail a history and biography of her husband's family, noting all the important points of her narrative down in a note book. Have her repeat all the traditions of the family, for they are sometimes as valuable as known facts. Perhaps she was not very well acquainted with your father's folks, but she does remember that his brother was somewhat of a genealogist himself, and that at a family reunion long ago he prepared and read a manuscript upon the "Brown" family. The last she knew of this brother he was living in the town of——, and perhaps by writing the postmaster of the place you would be able to find out if he was still living. Again, she may remember your father mentioning an aunt of his who was very familiar with the family history, and that if she is living now she must be a very old lady, and would probably be able to give valuable genealogy. In the brother who has the manuscript you are particularly interested, however, and you write the postmaster of the town and in due time receive the glad news that your uncle "John Brown" is still living, hale and hearty.

You write him a kind and thoughtful letter, but here is where you must be careful. Many people are prejudiced against members of our Church, and because of this, they will not help you in obtaining the names of your ancestors; therefore care and great tact should be used in approaching such persons. If you obtain a manuscript like the one suggested, you are very fortunate, and may think your task is completed.

But we have not reckoned with our host; he is a hard task-master. That which we had thought would be a daily pleasure, has resolved itself into a daily period of hard work and harder thinking. We cast about for short-cuts, and try to devise ways

and means of accomplishing more in a given space of time. The typewriter is a step in the right direction, and we arrange to have the use of such a labor and time-saver. Then instead of having people write us in any manner they choose, we provide ourselves with genealogical blanks obtained from the Genealogical Society of Utah, or made by ourselves, and forward these for our relatives to fill out, not forgetting the importance of enclosing a stamped and addressed envelope in all cases. And so we grow with the work, and I will now give a few points that I have worked out and followed, and which have been a great help in gathering genealogy by correspondence.

Keep a carbon copy of every letter that you write, and file it away in a proper receptacle. Take a plain white card about 3 by 5 inches and prepare a card index by making notation thereon of the name and address of the person written, and a brief account of the information requested. Keep this card filed in alphabetical order in a box or cabinet. When your correspondent answers first, pin the answer to carbon copy of letter you wrote, then make notation upon your card index that you received the answer a certain date, and lastly draw off in typewriting upon a new blank the data given on the blank which has been returned. Thus at all times, by simply glancing over your index cards, you can tell whom you should write to, and who should write to you, and from your copy of the genealogical blank you can tell just what information is missing.

Of course, many of those whom we write to, fail to answer our first letter; and here is where the carbon copy comes in handy, as you can send this on, making notation thereon that you have been expecting to hear from him, and thinking perhaps he had not received your letter, you are enclosing him a copy. Do this about 30 days after you have first written; and not hearing from him in another 30 days, drop him a postal. In other words, inaugurate a "follow-up" system, and sooner or later they will be glad to write to you to get rid of your writing them if nothing more.

Sometimes those whom we write to, state "My Bible has been lost, being burned when the old homestead was," or, "I am sorry that I cannot give you greater assistance, as my memory is so poor," etc, etc. Here is where our skill as a genealogist, and our tact comes in, for it is now up to us to suggest to these people other methods of obtaining genealogy, and to show them the family Bibles and memories of people are not the only source of information.

Suggest to your uncle, aunt, cousin, or whoever it may be, that they go over their personal effects and find out if there are any old letters bearing on the subject; baptismal or marriage certificates; legal documents of all kinds, such as wills, mortgages, deeds; naturalization and war papers; fly leaves of old books

which sometimes have valuable dates written on them; old photographs, on back of which might be given the genealogy of the subject. Ask them to go to the cemetery in which his or her people are buried and send you copy of the tombstone records. Look up old town or county directories, speeches of all kinds, manuscripts, newspaper notices, etc.

All your suggestions may go for naught, but what of it! you still have *yourself* to depend on. Don't give up the ship!

Write cemetery associations. The large cemeteries keep records of those who are buried within their confirms, and will usually give you a small amount of data free of charge.

Public and private institutions of all kinds, such as newspaper offices, church wardens or parish clerks; secretaries of lodges and various organizations; private sanitariums; in fact, any and every kind of an organization that keeps records.

If your ancestor was a veteran of the Civil War, and either he or his family received a pension, write the Department of the Interior, Bureau of Pensions, Washington, D. C. They will give you the cost of a copy of the application for pension, which contains very valuable genealogical data, and for the small sum of 15 cents they will give you the last known address of any of the pensionees who might be living.

Write bureau of vital statistics, or town clerk, of place where person was born or died, giving all the information you can to assist them to search out their records. This last suggestion is also applicable when asking for information from any source. If you send a blank form, fill in yourself all the data you have, the idea being to make it as easy as possible for the person to whom you write to answer your enquiry. If the reply incurs much labor you are much less likely to receive a reply than if it is easy to do.

Don't forget the professional genealogist. If anyone has published a book or pamphlet on the same name you are trying to search out, write the publisher and ask him if he has obtained any records of your branch of the family.

I might add that valuable assistance is sometimes rendered by the records of the Daughters of the American Revolution, and also the Sons of the American Revolution, for these organizations are successful genealogy gatherers, and their Directories will no doubt contain names and addresses of those who are of the same name as the one you are trying to search out.

So, my fellow workers, do not be discouraged at any difficulty that may present itself. Make up your mind that it is going to be hard work at best, and that you must look to the Giver of all good for guidance and assistance. In the words of our late President John Henry Smith, spoken to me when I was a beginner in this great work, "Get on your knees and pray that the Lord will influence your relatives to send the genealogy which

you so much desire, and I promise you that if you ask in sincerity, you shall receive it." I commend these words unto all, for I know they are true, and pray that you will ever remember that you are "laying up for yourselves treasures in heaven" by obeying the call of the spirit of Elijah.

EXTRACTS FROM SCOTTISH RECORDS.

By GEORGE MINNS, ENGLISH GENEALOGIST.

The county of Aberdeen comprises 82 parishes, by far the greatest number of any other county in Scotland. It is the smallest in area (1,971 sq. miles) of the five largest counties, yet its population very nearly reaches that of all these five combined.

Being a maritime county—the most easterly—with a coast line very little indented, 62 miles in length, it commands an extensive fishing and shipping trade. Inland, agriculture is the chief industry. The population occupied in the latter pursuit and in fishing exceed all other counties.

Aberdeen is the county town, and principal seaport in the north of Scotland. It is an ancient seat of learning, and a university, formed by uniting "Kings and Marischal Colleges," which were founded in the 15th and 16th centuries.

Alexander Cruden (1701-1770), author of the Concordance of the Bible, was born here.

The Church records date from 1568, and, like those of some other towns in this county, are voluminous.

ABERDEEN, AB.

(The dates, unless otherwise stated, refer to births.)

Children of James Allathan, blacksmith, and Elspet Forsyth: James, 16 Sept., 1808; Ann, 6 June, 1812; George, 21 Jan., 1815; Jane, 3 May, 1819.

Children of George Bartlet, farmer, and Elspet Duncan: James, 21 April, 1806; David, 8 May, 1808; Margaret, 24 Oct., 1810; John, 26 Jan., 1813; Elspet, 2 Feb., 1815.

Children of John Beattie, mason, and Elspet Bartlett: William, 1 June, 1782; Janet, 29 Jan., 1784; George, 29 Oct., 1785; Helen, 25 May, 1788; Elspet, 9 June, 1790; John, 26 Nov., 1792; Jean, 7 Feb., 1795.

Children of Robert Burgess and Margaret Taylor: Isabel, 26 Dec., 1783; Margaret, 28 Dec., 1786; Robert, 14 April, 1791; John, 14 Mar., 1794.

Children of John Chapman, wright, and Mary McRobert: Isabella, 28 Mar., 1799; Robert, 28 July, 1807; Mary Adam, 10 Mar., 1813; John, 29 June, 1815; James, 29 May, 1819.

Children of James Cruickshank, weaver, and Jacobina Glass: James, 19 Mar., 1789; Richard, 31 Dec., 1790; Rachel, 20 Aug., 1792; George, 28 Sept., 1794.

Children of John Downie, woodsawer, and Helen Sutherland: Elizabeth, 10 Nov., 1799; William, 30 May, 1804; John, 9 July, 1806.

Children of John Duncan, flaxdresser, and Janet Skinner: Alexander, 30 Oct., 1800; William, 1 July, 1804; John, 14 Feb., 1808.

Children of John Durward, beam-maker, and Ann Ogilvie: Ann, 2 Feb., 1788; Alexander, 15 April, 1791; Elizabeth, 10 May, 1800, (Elizabeth is described as "the daughter of John Durward, blacksmith, and Anne Ogilvie," apart from the others); Isabel, 10 June, 1802; Kennedy, 14 Feb., 1804; William, 25 Oct., 1805.

Children of Dr. William Dyce, physician, and Margaret Chalmers: James, 26 May, 1801; Agnes, 17 Sept., 1802; Catharine, 26 April, 1804; William, 19 Sept., 1806.

Children of Peter Emslie, shoemaker, and Ann Paterson: Isabel, 19 Oct., 1788; Alexander, 24 Jan., 1791; Jean, — Aug., 1793; William, — Sept., 1795; Margaret, 22 Nov., 1797.

Children of William Elmslie, merchant, and Agnes Brownie: George, 21 June, 1804; Jane, 29 Mar., 1806; Margaret, 13 Nov., 1807.

Children of James Greig, rope and sail-maker, and Isabel McPherson: Margaret, 31 Jan., 1811; William, 26 July, 1812; Andrew, 24 Sept., 1816; James Fraser, 28 April, 1820.

Children of Alexander Hall, shipmaster, and Elizabeth Cocher: Elizabeth, 1 April, 1803; James, 18 May, 1805; William, 5 Dec., 1806.

Children of Alexander Hay, shoemaker, and Catherine Angus: James, 29 June, 1790; Catherine, 27 July, 1792; Isabel, 28 Feb., 1797; William, 15 July, 1799; Alexander, 15 Jan., 1803.

Children of George Hay, merchant, (Townserjeant from 1778), and Elspet Reid: Ann, 25 July, 1771; Mary, 18 April, 1773; Margaret, 25 July, 1776; George, 16 April, 1778; Rachel, 22 May, 1780; John, 26 May, 1784.

Children of John Joss, tacksman, of the Town's Mills, and Ann Smith: William, 27 Mar., 1777; Mary, 17 April, 1779; John, 13 April, 1781; Elizabeth, 21 Mar., 1786.

Children of Jame Laing, flaxdresser, and Margaret Wood: William, 31 Dec., 1807; Margaret, 15 Jan., 1809; Christian, 14 June, 1810; Robert Walker, 6 Nov., 1812.

Children of James Laing, flaxdresser, and Elspet Clark: Jane, 1 Dec., 1817; Elspet, 4 July, 1819; Agnes, 18 Dec., 1820.

Children of John Laurence, weaver, and Ann Hall: William,

3 Jan., 1810; Joseph, 10 Jan., 1814; Isaac, 10 Jan., 1816; George, 4 Jan., 1818.

Children of Angus McKay, comber, and Mary Forbes: Christian, 9 June, 1789; James, 8 Dec., 1794; Alexander, 4 Dec., 1796; William, 30 Dec., 1798; Mary, 30 Dec., 1801; Robert, 10 Mar., 1803; Niel Kennedy, 13 Feb., 1807.

Children of Thomas McKeith, plasterer, and Clementina Morice: Rose, 1 Dec., 1796; Thomas, 21 April, 1799; Elizabeth, 12 Aug., 1803; William, 14 Feb., 1806.

Children of William Machie, thread-lapper, and Isobel Arthur: James, 1 June, 1796; George, 6 Aug., 1800; William, 20 Sept., 1802; Thomas, 12 April, 1805.

Children of William Mathew, shoemaker, and Margaret Kemp: Calder, 2 Aug., 1798; John and Jane (twins), 6 May, 1800; Robert, 14 Nov., 1803; Alexander, 14 Mar., 1803, (possibly the date of baptism); Martha, 26 Dec., 1809; Elizabeth, 19 April, 1812; James, 22 June, 1815.

Children of William Meff, coppersmith, and Janet Morice: Christian, 17 June, 1812; John, 25 June, 1814; James, 8 Aug., 1816; William, 6 April, 1820.

Children of John Menie, flaxdresser, and Ann Davidson: Helen, 4 Sept., 1770; James, 29 June, 1772; Thomas, 29 Jan., 1774; William, 13 Dec., 1775; George, 23 Feb., 1779; John, 16 June, 1780.

Children of John Moncur, sailor, and Ann Mourgan: Margaret, 30 —, 1769; John, 25 Sept., 1774; James, 18 Sept., 1776; David, 25 Oct., 1778.

Children of James Ord, dyer, and Barbara Robertson: William, 31 May, 1800; Helen, 8 July, 1802; Elizabeth, 25 Oct., 1807.

Children of George Robertson, merchant, Bridgetoun, Barbadoes, and Hannah Allshorn: Elizabeth Ann, 27 Mar., 1802; Margaret George, 26 Dec., 1805; Sarah Jane, 30 May, 1811, (from 1811 described "saddler"); Mary Mathers, 30 Mar., 1815; Allan, 22 Aug., 1816; Mitchell Shaw, 7 Sept., 1817; Charles, 25 Sept., 1819.

Children of Thomas Shier, road-surveyor, and Beatrix Sligh: Margaret, 29 Jan., 1793; Elizabeth, 19 Sept., 1794; Mary, 8 Aug., 1796; John, 13 June, 1798; William, 3 Jan., 1800; James, 3 Dec., 1801; Thomas, 9 Sept., 1803; David, 23 June, 1805.

Children of George Smith, weaver, and Jane Lobban: Mary, 25 Sept., 1800; Alexander, 10 Dec., 1802; George, 22 July, 1804; Margaret, 17 Feb., 1806.

Children of James Stott, laborer, and Elspet Roper: Isabel, 23 Aug., 1801; James, 11 June, 1803; Roger, 28 Nov., 1806.

Children of John Strachan, quarrier, and Elizabeth Findlyson: Margaret, 30 May, 1769; Rachel, 5 May, 1771; James, 11 June, 1773; William, 8 Aug., 1775; John, 12 April, 1778.

Children of William Thom, rope-maker, and Barbara Sherrifs: Andrew, 29 Dec., 1778; Alexander, 2 Aug., 1781; Margaret, 31

May, 1787; George, 18 June, 1789; Janet, 14 May, 1791.

Children of George Turreff, dean, guild's officer, and Mary Smith: Gavin Hadden, 18 Sept., 1803; Mary, 6 Aug., 1805; Hope, 28 April, 1808.

Children of Robert Urquhart, Esq., surgeon, and Jane Brown: Isabelle Helen, 6 April, 1816; Alexander, 6 Aug., 1817; Robert, 9 Jan., 1819; Patrick, 26 July, 1820.

Children of William Wallace, shoemaker, and Ann Fraser: Elizabeth, 31 Dec., 1809; Ann, 7 Sept., 1814; Alexander, 9 Sept., 1816; Hugh, 25 Mar., 1820.

Children of Robert Wier, hosier, and Jane Elphinstone: Jane, 10 Sept., 1806; Robert, 27 Oct., 1808; Margaret, 5 Nov., 1809.

ABERDOUR FIFE.

Ferdinando Clisby, seaman on board the Barque Liverpool of Grangemouth (James Mackay, Master) from Quebec to latter port—a native of Ulverstone in Lancashire aged 21, and was by privilege interred here on 13 curr't, South side of the old churchyard. Died of consumption off the Bell Rock 11 Nov. 1847.

Baptised to George Crichton and his spouse at Burntisland 3 years preceeding April 5 [1755] a daughter named Elspith, and also to ym a son baptised 5th of Oct. last named John, and at yr. desire are here inserted. Aug. 23, 1755.

Mar. 5, 1826. Born to James Fyfe, deceased, sawyer in Dundee, and Margaret Beveridge his spouse, a son baptised 23 April named John.

Note. The child was born a fortnight after his father's death.) James Beveridge being sponsor.

The children of Thomas Henderson and Betty Wortlaw: Robert, born 30 Oct., 1794; Elisabeth, born 25 July, 1796; Agnes, born 1 May, 1798.

The children of James Primrose in Bucklivy, and Hamilton Hutton: John, born 10 Sept., 1798; Francis Stuart, born 7 Aug., 1800; Mary, born 24 June, 1802.

"Dec. 9. 1753. George Richardson and his spouse Bessie Coulson had a child baptised, I supposed, by some seceding minister, for he would not allow it to be baptised here nor yet so much as to tell its name."

Such entries as this, (and those inserted above,) are quite frequently met with in narrative form (more or less lengthy) in most registers; which must be read when searching for "particular surnames," unless they are found recorded—as in these instances —on the first line. Otherwise they occupy a good part of a searcher's allotted time without gaining much of interest respecting the family he is looking for.* That they are of general interest cannot be doubted; any kind of entry is better than none at all, where

*See under Ardchattan.

there are so many gaps as the Aberdour books contain—whole pages are left blank. Almost all the registers I have examined, this most regrettable thing occurs, often involving the loss of years of events. Nothing is found but occasional notes concerning defects and irregularities—"Parents are very negligent in registering the births of their children."

"Dissenters do not generally register the names of their children." Some others were "disinclined." No wonder that such slip-shod methods of registering parshioner's names resulted in a strong protest and call to action to which many of the recorders themselves assented. Without order there must be difficulties and disappointments; and they felt that, "A perfectly accurate set of registers will never be had till there be a compulsory enactment." Happily, that is now an accomplished fact. Notwithstanding, it is remarkable how elusive some names are, even in England, since the Act was passed.

The children of William Wemyss, Esq., of Cuttlehill, and Elen-nora Jean Dalrymple: William, born 3 Nov., 1791; Mary, born 6 Dec., 1792; Robert, born 11 Ap., 1794; Janet, born 8 June, 1795; Eleanor Anderson, born 14 Sep., 1796; William, born 3 Feb., 1799; Anne, born 22 Dec., 1802; Fanny, born 1 Jan., 1804; Clementina, born 25 Oct., 1805; Janet, born 26 June, 1807.

A large number of entries during the 18th Century were inserted in the records of Aberdour which rightly belonged to the parish of Burntisland. A seceding minister was at the latter place in 1760—probably before and after that time, as there are gaps in that record between 1748 and 1769—which will account for the innovation.

ARDCHATTAN, ARGYLE.

The children of Alexander Campbell, Esq., of Barcaldine: James, born 3 Aug., 1782, Patrick, born 8 Sep., 1785 (natural sons); Duncan, born 3 July, 1786; Anna Carolina, born 3 Feb., 1788. [Concluded in a different hand.]

Alexander Campbell, Esq., of Barcaldine, had: Marion Hellen, born 9 Feb., 1794; Peter William, born 13 July, 1795; Colin Alexander, born 23 Sep., 1796.

Children of Duncan Campbell, Esq., of Barcaldine, and Mrs. Elisabeth Dreghorn Dennistone, his spouse: Margaret, born 8 July, 1816; Mary, born 6 Jan., 1818; Alexander, born 15 June, 1819; Isabella Janet, born 12 May, 1821; James Robert, born 24 May, 1822; John Peter Will'm, born 18 Mar., 1824; Duncan George, born 12 Sep., 1825; Emily Susy Elis'th, born 29 Dec., 1826; Frederick Alex'r, born 12 July, 1828; Henry, Charles Alex'r, born 29 Nov., 1829.

Thomas Clapperton, and Margaret MacColl, at Lochnell House had: Duncan, born 28 Dec., 1819; Mary, born 17 Feb., 1822; Anne, born 19 Ap., 1824; Margaret, born 5 Ap., 1826.

Duncan MacColl and Margaret MacIntyre, at Drimchoish, had: Donald, born 5 Oct., 1813; Duncan, born 13 May, 1815; Malcolm, born 9 May, 1817; John, born 10 Ap., 1819; Nicol, born 20 Ap., 1821; and at Invercharnan: Hugh, born 16 Mar., 1823; Mary, born 13 Aug., 1825; Dugald, born 15 June, 1827. [See Malcolm Mc Coll's affidavit following.]

Affidavit sent to the Session Clerk of this parish to be recorded.

26 June, 1823. "Before me Robert Campbell, Esq., one of His Majesty's Justices of the peace for Argyleshire, appeared Malcolm McColl, residentur in Aird's Bay united parish of Ardchattan, who being solemnly sworn saith that his children whose names follow were born on the farm of Drimachoish, parish aforesaid, where the Deponent resided forty years, and which farm he left ten years previous to whitsunday last past, from which circumstance he is enabled clearly to depone that his son Archibald McColl merchant in Glasgow was 46 years of age and not more on the 1st of May last past. That his son Duncan MacColl now or late merchant in Halifax, Nova Scotia, was 43 years old and no more about the end of September last past, he having been born on or about the day when the cattle for Michaelmas Faalkirk Market passed the said farm of Drimachoish.

The Deponent further saith that having no very particular circumstance to refer to, he must qualify what follows by swearing only that to the best of his knowledge and according to his firmest belief his daughter Christian wife of Dugald McColl now or late shepherd at Sallashary near Kilmartin is now 41, but not 42 years of age. That his deceased son Dugald if living would now have been 39 but not 40 years of age. That his daughter, Sarah, now residing with himself, is now 37 but not 38 years of age. That his dr. Susan wife of Donald MacIntyre, tenant at Achnamaddy near Kilchrinan is now 35 but not 36 years of age, and that his deceased son, Donald, if now living would have been 33 but not 34 years of age, and that he is enabled to state the ages of these his last abouve mentioned five children from the circumstance that from Dunca ndownwards to Donald the Deponent's children were born at intervals of 2 years or thereabouts. The Deponent further saith that to the best of his knowledge and according to his firm belief, his dr., Ann, wife of Paul MacInnes, resenter in Glasdrum, parish of Appin, was born about 3 years after Donald, and that therefore she is now 30 but not 31 years of age, and lastly the Deponent saith that not knowing when he can appear to be sworn, the above ages are calculated as on the 10 June, 1823."

(Signed)

MALCOLM MC COLL,
ROBERT CAMPBELL, J. P.,
and the Sessions Clerk.
[name not given.]

(To BE CONTINUED.)

STEED GENEALOGY.

COMPILED BY MATILDA CECILIA GIAUQUE STEED AND FANNY LOUISA STEED MEADOWS.

1. THOMAS STEAD, the eldest known direct ancestor of the Steed family of Utah, was born about 1760. He was of the town of Mathon, Hereford, England. He died about 1828. He married about 1783, Elizabeth Mason, of Colwall, Herefordshire, England. They had:
 - × 2. ELIZABETH, b. 25 Dec., 1783; d. 1853.
 3. SUSAN, b. about 1785; m. Edward Jinkins, Gloucestershire.
 - × 4. THOMAS, b. 10 Aug., 1788.
 5. ANN, b. about 1790.
 - × 6. JOHN, b. 11 Dec., 1792.
 7. MARY, b. about 1794; d. 1830; m. Joseph Bough; had no children.
 - × 8. EDWARD, bap. 21 June, 1797.
 - × 9. WILLIAM, b. 17 Aug., 1799.
 10. LUCY, bap. 1802; m. Mr. Tuder; had no children.
 11. ALINA, bap. 1804; d. 1820.
2. ELIZABETH STEAD (*Thomas*), b. 25 Dec., 1783, at Mathon, Herefordshire, England. She married Thomas Perkins of Acton Green. Their three known children are:
 12. ELIZA, b. 11 April, 1809.
 13. WILLIAM, b. 6 June, 1811.
 14. JAMES, b. 18 April, 1815.
4. THOMAS STEED (*Thomas*), b. 10 Aug., 1788; d. 21 June, 1855. He married Charlotte Niblet, b. 13 April, 1789; d. 19 April, 1857; and lived at Malvern, Worcestershire, England. He spelled his name Steed. All his children except the first, were members of the Church of Jesus Christ of Latter-day Saints. The children are:
 - ×15. JEMIMA, b. 8 Oct., 1808.
 - ×16. JOHN, b. 3 Sept., 1811.
 - ×17. ANN, b. 27 April, 1813.
 18. WILLIAM, b. 31 May, 1815.
 19. JANE, b. 27 May, 1817; d. 1831.
 20. SARAH, b. 17 May, 1819; d. 1825.
 - ×21. ELIZABETH, b. 15 Nov., 1821.
 22. REBECCA, b. 3 May, 1824; d. 1862; m. William Gatehouse; no children.
 - ×23. THOMAS, b. 13 Dec., 1826.
 24. GEORGE, b. 24 July, 1829.
 - ×25. HENRY, b. 4 July, 1831.
5. ANN STEAD (*Thomas*), b. about 1790. She came to Nauvoo, Ill., in 1840. She died in Keokuk, Lee Co., Iowa, 9 Aug., 1847. She had:

- ×26. JAMES; bap. 24 June, 1809.
- 27. RICHARD; m. Miss Pitt: children, William and Louisa.
- ×28. HENRY, b. 24 May, 1817, at Mathon.
- 29. SARAH, d. infant.

- 6. JOHN STEAD (*Thomas*), b. 11 Dec., 1792. He married Ann Stallard and emigrated to Nauvoo, Ill., with his family. He died in St. Louis, Mo., in 1848. Their children, all born at Malvern, Worcestershire, England, are:

 - 30. MARY, b. about 1813; m. John Hallard.
 - ×31. JAMES, b. 1815.
 - 32. ELIZA, b. about 1817; d. in St. Louis, Mo., 1848.
 - 33. JOHN, b. about 1823; m. Susan Mason; no children.
 - 34. HANNAH, b. about 1825.
 - 35. JOB, b. about 1828; d. in England in 1832.

- 8. EDWARD STEAD (*Thomas*), bap. 21 June, 1797, at Mathon, Herefordshire. He died in 1870. After the death of his first wife, name unknown, who died without children, he married Elizabeth Turner, by whom he had:

 - 36. MARY, b. about 1835; m. Robert Sutton.
 - 37. HANNAH, b. 1837; m. Alfred Iles.
 - 38. CHARLES, b. about 1839; d. about 1850.

- 9. WILLIAM STEAD (*Thomas*), b. 17 Aug., 1799. He was an Elder among the Latter-day Saints of the Mathon Branch of the Church, who were converts of Wilford Woodruff. He emigrated to Nauvoo, Ill., in 1840 with his family and died there in 1845. He married Hannah Turner, b. 1802, at Mathon, and d. at Carrollton, Ill., about 1855; she was the sister of Henry Turner, husband of Ann Turner, (No. 17). They had:

 - ×39. JANE, b. about 1823; m. William Matthew.
 - ×40. HARRIET, b. 25 Nov., 1826.
 - ×41. WILLIAM, b. about 1832.
 - ×42. ANDREW, b. 22 Dec., 1836; d. 9 April, 1909, at Midora, Ill.
 - ×43. MATILDA, b. about 1837; m. Joel Goss Reed.
 - ×44. EMMA, b. about 1840; d. in Carrollton, Ill.

- 15. JEMIMA STEED (*Thomas, Thomas*), b. 8 Oct., 1808; d. 31 Oct., 1889. She married Thomas Rowley of Malvern, who died 3 Sept., 1889. Children, all born at Great Malvern:

 - 45. HANNAH, b. 4 June, 1833; m. Mr. Brannock.
 - 46. ELLEN, b. 13 Aug., 1836; m. George Grandon.
 - 47. ELIZA, b. 9 Mar., 1840; m. Mr. Coombs.
 - 48. THOMAS, b. 26 Dec., 1844; d. in 1889.
 - 49. FANNY OR FRANCES, b. 26 Feb., 1848.

- 16. JOHN STEED (*Thomas, Thomas*), b. 3 Sept., 1811; d. 19 June,

1887. He married (1) Elizabeth Austin, who was born in 1813 and died 14 Nov., 1848. He married (2) Mary Boukett, who died about 1858. Children of the first wife:

50. JOHN, b. 15 Nov., 1832; d. 20 Oct., 1835.
 ×51. SARAH ELIZABETH, b. 25 Dec., 1836.

Children of second wife:

52. CHARLOTTE, b. 9 Aug., 1847; d. in 1858.
 53. JANE, b. 20 Sept., 1849; d. in 1850.
 17. ANN STEED (*Thomas, Thomas*), b. 27 April, 1813, at Matthon; d. 13 June, 1898. She married Henry Turner, who was born 11 Mar., 1811, and died 28 April, 1893. They came to Farmington, Utah, from Great Malvern in Sept., 1857. Their children, all born in Great Malvern, Worcestershire, England, are:

54. EMMA, b. 21 Nov., 1831; m. Arthur Stayner.
 55. ROSE, b. Aug., 1836; m. Wm. Alberto Young.
 56. HENRY, b. about 1840; d. in infancy.
 57. FANNY, b. 1842; m. Charles William Stayner; d. 29 Jan., 1868.
 58. ANNIE, b. 2 May, 1843; m. William Strawford Walker; d. 22 Dec., 1900.
 59. LOUISA, b. 12 Sept., 1845; m. William Van Orden Haight.
 60. JANE, b. 25 April, 1848; m. Joseph Van Fleet.
 61. ALICE, b. 23 July, 1850; m. Arthur Stayner; d. 30 June, 1878.
 62. CHARLES HENRY, b. 14 Oct., 1852; m. Ruth Abigail Miller.

18. WILLIAM STEED (*Thomas, Thomas*), b. 31 May, 1815; d. in 1874. He married Elizabeth Sumers. Their children, all born at Malvern, are:

63. HENRY, b. 1837.
 64. LOVINA, b. 1839.
 65. FANNY, b. 1841.

21. ELIZABETH STEED (*Thomas, Thomas*), b. 15 Nov., 1821. She married James Chamberlin, who was born at Malvern about 1816, and died about 1901. She died at Malvern 27 Aug., 1892. They had:

66. JAMES HENRY, b. 9 May, 1841.
 67. CHARLES ANDREW, b. 19 May, 1843.
 68. GEORGE, b. 6 May, 1845.
 69. WILLIAM ARTHUR, b. 28 April, 1850.

23. THOMAS STEED (*Thomas, Thomas*), b. 13 Dec., 1826, at Great Malvern, England; d. 26 June, 1910, at Salt Lake City, Utah. He emigrated from England in January, 1844, locating at Nauvoo, Ill. He became a member of the Nauvoo Legion, and for some time was closely associated

with Joseph Smith, the prophet. In 1850 he came to Utah with his cousin, Henry Steed, and the widow of his cousin, James Steed. He married (1) in Keokuk, Lee Co., Iowa, Laura Lucinda Reed, daughter of John Reed and Rebecca Bearce; she was born in Rome, Ashtabula Co., Ohio, 22 May, 1829; died at Farmington, Utah, 22 Nov., 1903. He married (2) Mary Elizabeth Bailey, who was born in Leigh, Worcestershire, England, 29 Dec., 1838, and died at Farmington, Utah, 12 May, 1876; she was one of the company of belated handcart emigrants who crossed the plains in the fall of 1856; her father, John Bailey, b. 7 April, 1804, died 9 Nov., 1856, on his arrival in Salt Lake City, from the effects of hardships endured. He married (3), 2 Feb., 1905, Matilda Cecilia Giauque, b. 2 Feb., 1867, at Preles, Canton Bern, Switzerland, daughter of Louis Emile and Sophie Adrieune Gauchat; she married (2), 5 Feb., 1914, Johann Gottfried Klinger of Salem, Idaho. (For further particulars of the life of Thomas Steed, see his biography in the Whitney's History of Utah.) Children of the first wife, first three born in Keokuk, Iowa:

70. JOHN, b. 12 Aug., 1847, in Keokuk, Lee Co., Iowa; d. 28 Aug., 1847.
71. CHARLOTTE, b. 14 Feb., 1849; d. 18 Feb., 1849.
- ×72. GEORGE HENRY, b. 11 Mar., 1850.
- ×73. THOMAS JOSEPH, b. 3 April, 1852.
74. LAURA LUCINDA, b. 20 Feb., 1854; d. 2 May, 1855.
- ×75. ARTHUR ALBERT, b. 23 June, 1856.
- ×76. WALTER WILLIAM, b. 29 May, 1858.
- ×77. LAURA LOVINA, b. 26 Aug., 1860.
78. FANNY LOUISA, b. 20 June, 1862; m. George Henry Meadows.
- ×79. IRA EDWIN, b. 21 Jan., 1864.
80. CHARLES MARCO, b. 29 Nov., 1865; d. 26 June, 1872.
- ×81. ALICE CHARLOTTE, b. 10 June, 1867; d. 2 Aug., 1895.
- ×82. FRANKLIN DAVID, b. 6 Oct., 1869.
83. ROSE REBECCA, b. 25 Nov., 1871; d. 15 June, 1876.
84. LEE ALONZO, b. 9 Jan., 1874; d. 30 Mar., 1877.

Child of second wife:

- ×85. JOHN JAMES, b. 31 May, 1862.
25. HENRY STEED (*Thomas, Thomas*), b. 4 July, 1831. He died in 1900 at Upton on Severn, England. He married Jane Prosser, who was born 20 June, 1833, and who died at Malvern, Dec., 1893. This family remained in England. Their children are:
 86. ARTHUR, b. 19 May, 1854.
 87. LAURA JANE, b. 20 April, 1856; d. 20 April, 1878.
 88. CHARLES, b. about 1858.
 89. ELLEN, b. about 1860; m. Mr. Bradford.

26. JAMES STEED (*Ann, Thomas*), bap. 24 June, 1809, at Mathon, Herefordshire, England. He married Jane Turner. They had:

- 90. ELIZABETH, b. at West Malvern.
- 91. LOUISA b. at West Malvern.
- 92. GEORGE, b. at West Malvern.

28. HENRY STEED (*Ann, Thomas*), b. 24 May, 1817, at Mathon; d. 8 Oct., 1890, at Farmington, Utah. He married (1) Sarah Layton, who died in Nauvoo, Ill., 1844. He married (2) Lydia Rebecca Reed, b. 15 May, 1827, at Rome, Ashtabula Co., Ohio, and died 17 May, 1912, at Farmington, Utah. Child of first wife:

- ×93. JAMES HENRY b. 1837, at Mathon; d. 1887.

Children of second wife:

- 94. CHRISTOPHER ALBERT b. 25 Dec., 1847, in Keokuk, Lee Co., Iowa; d. 14 Aug., 1849.
- ×95. EDWARD ALVIN, b. 25 July, 1852, in Farmington, Utah.
- ×96. IRA RICHARD, b. 31 Jan., 1854; d. 5 Feb., 1909.
- ×97. LYDIA REBECCA, b. 7 Mar., 1856.
- ×98. SARAH ANN, b. 1 Nov., 1858.
- ×99. HENRY LEE, b. 11 July, 1862; d. 12 May, 1911.
- ×100. JOHN JOEL, b. 17 Dec., 1863.

31. JAMES STEED (*John, Thomas*), b. 1815; d. Sept., 1849, at Keokuk, Iowa. He married Caroline, daughter of Benjamin Holland, of Mathon, Hereford, England. She was born 3 May, 1817, and died 11 June, 1886, at Farmington, Utah. She crossed the plains with ox team in company of Henry Steed in 1850. Their children are:

- ×101. MARY ANN, b. 23 Nov., 1838, at Malvern; d. 11 Feb., 1906.
- 102. EMMA, b. 9 Feb., 1840, at Malvern; d. 1842.
- ×103. JAMES HENRY, b. 31 Aug., 1844, at Nauvoo, Ill.; d. 13 Sept., 1885.
- ×104. JOHN WILFORD, b. 9 Nov., 1846, at Keokuk, Lee Co., Iowa.
- 105. ELIZA ANN, b. 1 Aug., 1849, at Keokuk, Lee Co., Iowa; d. 1849.

(TO BE CONTINUED)

It can be proved by a simple calculation that the number of people which have existed on the globe during the past 6,000 years approximates the grand total of 60,000,000,000,000,000, they are certainly the great majority on the other side of the veil, consequently the study of our ancestors should be of interest to all. Daniel Webster on one occasion said, "Those who do not look upon themselves as a link connecting the past with the future, do not perform their duty to the world."

GOING ABROAD FOR GENEALOGY: UNITED STATES.

BY SUSA YOUNG GATES.

There are so many of our friends, and Society members, who have opportunities to go East and visit the homes of their forefathers, that they should be familiar with some foundation facts affecting the methods to be pursued in order to secure genealogical data. What shall the person do who has an opportunity to visit the home of his ancestors, where shall he go first, and how shall he proceed to follow up his clues? We would say to such one, begin by joining the Genealogical Society of Utah, and by all means find out what books there are in its library having information from your particular locality. If, for any reasons, you are going east, and have some time to devote to this delightful occupation, we recommend you to attend one of the classes in genealogy which are being taught in various stakes in the Church. Acquaint yourself with some of the primary methods of preparing genealogical data and thus save needless expenditure of time and money, on your trip.

If you are sufficiently trained to record your data in proper form in notebooks, you may start upon your journey with a glad heart. Where shall you go first, to the town or parish, or locality where your ancestors lived? Or shall you go to the county, or state-house in the center of the district where they lived? As a matter of fact the first thing to be done, is to go at once to the genealogical library which is located in the central city of the district from which your forefathers emigrated. For instance, if your ancestors lived in New York, you should go first to New York City, and enter the New York Genealogical Library located on 226 West 58th street, or the extensive genealogical department in the new and magnificent New York Public Library. If your people came from Pennsylvania, or that district of country, and were among the early Quakers, you should go to Philadelphia and visit first the beautiful genealogical and historic library located on Arch Street, Philadelphia. If your people came from New Jersey, you should go to Trenton and spend your first days in the historic and genealogical department of that state. If your people were New Englanders, you should go to Boston and focus your efforts for some time in the "mother" genealogical society the New England Genealogical Library located at 9 Ashburton Place. The same would be true if your people came from the Middle States. No matter if they emigrated originally from Eastern States, if they lived in any of the Middle States long enough to leave descendants still living there, you would likely find more information in the Great Newbury Library in Chicago, than in the town where his people lived.

The vital reason why it is necessary to visit first the library in the heart of the section from which your people came is that genealogists in nearly all the eastern states have established such excellent facilities for the tracing of genealogical lines that frequently more can be learned in the library, than in the parish or town in which the original settlers lived, while the searcher may go to the town or church where his ancestors lived and worshiped, and find himself confronted with an expensive and puzzling search.

Clerks and ministers of churches have learned that there is a good and growing remuneration for them in the eager pilgrims who seek for genealogical information to be copied from the church or parish registers, and they do not feel themselves obliged to tell such searchers that information found in their records is, in many cases, already printed by the state genealogical society, and may be found in the library of the state or regional central city. Consequently the searcher may spend days in expensive copying of parish registers and still be unable to ascertain relationship, or secure other clues, because the town, county and state records are not in the churches, and these, too, must be searched. The town records have in many cases been printed, and the books filed on the shelves of great genealogical libraries. Therefore, I repeat, the first place to begin genealogical research is in the great libraries, and from there circle out into the town and localities in which the forefathers lived.

I might say in passing that the New England Library, in Boston, is both sectional and universal. This great Society makes a specialty of New England records; indeed that is their principle object, but they also secure every book on genealogy and allied subjects to be found in the United States. This is true in a measure of all other libraries, but the New England Library in Boston is the oldest, the greatest, the best arranged, the most complete, and the most satisfactory place in all the United States, to visit for American genealogical information.

While speaking of libraries, mention must be made of the valuable collection in the library of Congress at Washington. Here can be found most of the books of other libraries; and in recent years the librarian has undertaken to make a complete European collection of this class of literature. Consequently, the German, the Frenchman, the Scandinavian will find many of his native genealogical books here; and indeed all nationalities may find here books in their own tongue, which have been gathered up by the indefatigable guardian of the book interests of the people of the United States. Consequently, one who is going East for information, no matter where his people were located, might well begin his search at the Congressional Library in Washington.

It is supposed, of course, that the traveler will obtain a list of such books as may be found in our own Utah library that are of

personal interest, for it would be waste of time and means for a Utahn to spend time over books in distant libraries which are duplicated in our own excellent home library.

The searcher will necessarily begin with a genealogical index, going from books of reference to special locality books, and from this to town histories and city histories. Deeds and wills, and war records may be sometimes examined profitably. These are found in archives, in state houses, which is the next place the searcher might visit, who has located himself in a large city, for it is in such cities as a rule that the state archives are stored.

The next important point to be considered is the recording and preservation of the data thus secured. The searcher should write his information in a pencil note-book, which contains on the fly-leaf his full name, his Utah address, and the temporary address where he may be living in the city where he is at work: the data should also be given, as this forms a historical clue for his work and himself. If the searcher has been properly trained in genealogical classwork he will record the data in family form all the dates, names, places and genealogical facts in their proper order and relation; but above all things he will write legibly, at the top of every page and on the fly-leaf of his note-book, the source of information from which he secured his data; that is, the name of the library, and on the top of each page the name of the book and the number of the volume. This is vitally important, for information collected at random, and recorded without naming the source of information, is not only puzzling and distracting, it is often useless. The information may be taken from a book, or it may be copied from the church registers, or it may be taken from the lips of living relatives. In any case the fact should be clearly stated as to what source the data given may be traced.

After the resources have been exhausted in the library, then the searcher should go to the county seat, in the county where his people lived, and search the county records of deeds and wills, and town proceedings. From here he should next go to the city or town, or locality where his forefathers actually lived, visit all the churches and especially the one in which his ancestors worshiped, examine and copy all data from this place; next visit the state house and search war records and finally go into the cemeteries of the town, and adjacent towns, and there copy all information connected with the family surnames of people for whom he is searching.

Having exhausted these resources, next try to discover if there are any relatives or friends of those for whom you are seeking; write down all the family history or stories told of them and be sure to record the source, that is the name of the person, the place of residence, and the connection of the person with your forefathers.

These labors may well occupy a week, a month, or a year, but when pursued resolutely and intelligently they will give in happiness and peace greater returns than any other form of labor, except in the preaching of the Gospel. Finally, we suggest to our friends that they shall not fail to write constantly letters of inquiry, of courtesy, and of gratitude to those who may have information, to those who have given information, and to those who have shown them kindness in any way. These suggestions, if followed, will put the devoted searcher in possession of material which shall be a means of assisting in the salvation of himself and the redemption of his dead.

SIRE-NAMES.

FROM "FAMILY NAMES AND THEIR STORY," BY S. BARING GOULD.

A time was when, by a sudden cataclysm, the climate of Northern Asia was changed. One day it was temperate, if not tropical; then came a period of glacial cold, and the temperature of Siberia was altered forever. At once, in one day, all the mammoths that had browsed on the luxuriant vegetation fell, and were congealed and imbeded in ice that preserved them—flesh, skin and hair, even the undigested food in their pauches—revealing what was the vegetation once found on what are now the frozen dundras that grow nothing but gray moss.

We do not know when this event took place; we know only that it did take place, because these frozen monsters strew the lands that fringe the Polar Circle.

In like fashion, at some time, we know not precisely when, but certainly not simultaneously, all the Toms, Jacks, Wills, Peters and Harrys in England went down and were frozen, so far as their names were concerned. If the original Tom could be exhumed from a block of frozen rubble, what a rush would be made from all quarters of the English-speaking globe—of the Tomsons, Thompsons, Thomassons, Thoms, and Tompkins—to have a look at the ancestor from whom they derived! He would be an object of greater interest than the red-haired, mummified, primeval Egyptian in the glass case in the British Museum. But actually, all the Tomsons, Thompsons, etc., do not descend from a unique Tom. There was no sole Tom among men, the Adam from whose loins issued all these families that bear his name, as the rivers that watered the Garden of Eden issued from a single font. There were Toms many dotted over the counties of England, who spawned in all directions about the same period, when the blast of fashion swept

over the country and fixed them for all time as ancestors, bequeathing their names to generations unborn.

There was an ancestral Tom, of course, to every family of Tomson, Thompson, etc., but not the same Tom to all. It would be highly instructive to be able to dig each out and study him scientifically. One may conjecture that he was a Tom of Titanic stature, of superhuman beauty, or of prodigious intellect, so that all his issue were eager to arrogate to themselves his name, and to insure that it should be known to all the world that they had sprung from him. Some, overcome with modesty, feeling their unworthiness to be ranked even as his sons, measuring their littleness against his greatness, were content to call themselves, and be called Tomkins or Tomlins with a diminutive ending.

But in all probability the ancestral Tom was not more than a shrewd worthy man, perhaps broader in beam, stronger in grip, louder in voice, more potent in swallowing tankards of ale, or could draw a straighter furrow than any other ploughman in the hamlet; and his sons desired his mantle might rest on them all. The fashion of having a to-name determined the adoption,

Among the Hebrews there were no family names. Joshua was the son of Nun, Calab the son of Jephunneh, David the son of Jesse, etc. Not till the reign of Joseph II, Emperor, were the Jews in Germany constrained to adopt surnames.

In the twelfth century was drawn up the Doomsday Book of Iceland, recording the land-taking of all the early settlers, with their pedigrees. Not a single family name occurs, and to this day, there does not exist a family name in the Island pertaining to a native. Every man is known by his personal designation, and as the son of his father.

When I returned from Iceland in 1861, on the boat with me was Eric Magnusson. He became a teacher of the Scandinavian languages and literature in Oxford, and there he was known as Mr. Magnusson. But his son, in Iceland, would not be Magnusson, but Eric's son; only if he remained in England, would he be called Magnusson.

Among the Angles, Saxons and Norsemen, the system of nomenclature was the same, and among ourselves the surnames Johnson, Thomson, Dickson, Wilson and the like, are mainly Northumbrian in origin—that is to say, proceed from families in the land north of Humber up to the Tweed; for this was largely colonized from Denmark, and patronymics clung to usage among them more than among the Anglo-Saxons. "A Cumberland deed of 1397, mentions Richard Tomson, showing the true patronymic as still used in Iceland * * * Many more examples might be given for Yorkshire and Cumberland. It has been thought that the termination *son* is a mark of Scandinavian origin, and, without pressing this too far, it may be said that such surnames are more common in the old Danelaw than elsewhere.

Among the Picts the descent was through the mother. Almost certainly the matriarchate indicates a low moral condition, such as did not exist among the Germanic and Scandinavian people.

The Welsh were very late in adopting patronymics as hereditary surnames. Some of the principle land-owners did so in the reign of Henry VIII by the King's desire, but the commonality did not follow their example till much later. Every man among them was known by his Christian name, followed by *ap* and that of his father.

M. A. Lower tells the following story: "An Englishman, riding one dark night among the mountains, heard a cry of distress proceeding from a man who had fallen into a ravine near the highway, and, on listening more attentively, he heard the words, 'Help, master, help,' in a voice quite Cambrian. 'Help! what are you?' inquired the traveler. 'Jenkin-ap-Robin, ap-William, ap-Rees, ap-Evans,' was the response. 'Lazy fellows that ye be, replied the Englishman, setting spurs to his horse, 'why in the name of common sense, don't ye help one another out?'"

In 1838, Ladislas Jagellon, King of Poland and Duke of Lithuania, required all his subjects to be baptized. The men were divided for the purpose into two companies; those in the first were named Peter, those in the second, Paul. In like manner the women were arranged in two batches; all in the first were christened under the name of Catherine, all in the second under the name of Margaret. Conceive the bewilderment in a village where there were, let us say, a hundred Peters and as many Pauls!

To the present day in the western hills of Yorkshire, the people know themselves and are known among their comrades, by their descent. A man is John a' Jake's a' Hal's, and a woman is Mary a' Tom's a' Bill's. Should there have been a moral slip, it is not forgotten. It is duly represented as Joe a' Tom a' Katie's. The people employ their surnames for registration alone, and were it not for being enrolled at school, most children would be ignorant of the fact that they possess a surname. Indeed, it would seem that the people a few generations ago had none, and arbitrarily assumed any that entered their heads when it came to the matters of marriage or christening. At Hebdon Bridge, nearly every one called himself Greenwood.

Masses of rock, angular and rugged, that have fallen into a torrent, by the time that they have reached the plain, have lost their asperities, and have been converted into smooth and rounded pebbles. Names also, since their first adoption, have been abraded almost past recognition in rolling down the stream of time, before they became fixed in registers and documents.

1. A sire-name is simple enough when it is plain Tomson, Johnson, Jackson, Wilson and the like. But even here there has been some loss, for the original form was Thomas-his-son, John-

his-son, etc. The pronoun has been elided, and even the 's of the genitive case in some cases as Williamson.

2. A further abbreviation took place when the *son* fell away, and the name reamed as Toms, Johns, Jacks or Wills. Here the mark of the genitive case remained. But where the employment of the final s was uneuphonious, because the paternal name ended in that letter, and a duplication of it would be intolerable to the ear, it was dropped. Thus we have Francis, Denys, James, Charles Nicholas, in place of Franciss, Jamess, Charless, Nicholass.

3. A termination expressive of sonship or descent in use among the Anglo-Saxons and Scandinavians was *ing*. In the pedigree of the West Saxon Kings it is used systematically. Edgar is Edmunding, Edmund is Edwarding, Edward is Alfreding, and so on. But *ing* was also broadly applied, such as O' in Irish and 'the son of' in Scripture to signify descent from an ancestor more remote than an immediate parent. Moreover, we can assure ourselves that all names that end in *ing* are patronymics, for the same termination is employed in a variety of ways.

4. Ap as already stated, signifies "the son of" in Welsh. It is a contraction of Mab. This has gone through corruption, in being anglicized, as Prodger for Ap Roger, Bowen for Ap Owen, Beaven for Ap Ewen.

5. Mac or Mc in Scotland stands for "the son of" and is the Gaelic form of Brythonic *Map*. It is applied to clansmen, although not necessarily blood relations of the chief. McAlister is the son of Alexander, MacCheyne or MacShane is the son of John, MacGrath or MacReath is the Weaver's son, MacPherson is the Parson's son.

6. O' has much the same significance among the Irish as has Mac. But is employed as grandfather, or some remoter progenitor.

7. Another word for "son" is the Norman-French *Fitz* for *filis*. When Henry I desired to marry the wealthy heiress of the Baron Fitz Hamon to his illegitimate son, Robert of Gloucester, she scornfully replied:

"It were to me a mighty shame,
To have a lord withouten his two name."

Therefore Henry gave him the sur or sire-name Fitzroy.

But *Fitz* by no means originally indicated bastardy. We find in the Roll of Battle Abbey and in Doomsday a considerable number of Normans who were known only as Fitz this or that, and these did not acquire an hereditary surname till a long time after. Godric de Clairfait, supposed to have been the son of Ketilbern, named in Doomsday, lived in Yorkshire during the reign of Henry I. His son called himself William Fitzgodric, and William's son designated himself William FitzWilliam. Next came a Thomas Fitz-William, and then a William FitzThomas, and so on till the latter

part of the fourteenth century when Sir John called himself Fitz-William, and settled that this name should be hereditary.

Some—I may say almost all—personal names have gone through sad corruption. I need here only instance Batt for Bartholomew, Taffy for David, Kitt for Christopher, Bill for William. These corrupted personal names have been taken up into the composition of family names * * *

Among primitive peoples a man's name is regarded as of the highest importance; it not merely belongs to him, but it is to some extent inseparable from him. He who gets hold of his name acquires a powerful but undefinable control over the man himself. So strongly is this felt that the name is kept concealed from his enemies; it is never uttered. He is spoken of by a nickname; he is alluded to in an oblique manner. His true name is kept from all but his nearest of kin. Just as a savage is afraid of having his portrait taken, lest by this means the artist should obtain control over him, so does he shrink from allowing any person to get hold of his real name.

In the folk-tale of Rumpelstiltskin we have preserved the universal belief that, if a person's name became known, his power was broken.

Some savage tribes practiced cannibalism in the belief that the strength and virtues of those whom they ate would enter into their own being. The use of a man's name took the place of eating him. By the application to another of the name of an ancestor or of a hero, that others became a possessor of the qualities of him whose name he bore. But this is not all. Among many primitive people, exists the belief in reincarnation. After death the soul escapes to the spirit world, where for a while it leads a flighty and vacuous existence, and then returns to earth into a fruit, an herb, or a fungus.

Should a man eat of any one of these in which is lodged the spirit of the departed, the spirit lies latent in him till his next son is born, when it is reincarnate in the child. Should a beast devour the disguised soul, there is still hope for it if that beast be a wild-pig or deer; for should a hunter kill and eat the flesh he absorbs into his system the ancient soul, which will come to new birth in his next offspring. But should the spirit in its vegetable envelope perish uneaten, the soul within it is extinguished forever.

This system is open to objections, as savage men readily perceived. For either by this means all the brilliant qualities of an ancestor might be totally lost to the family or else pass into the possession of a warrior of a hostile tribe who had chanced to consume the imprisoned spirit. And no perspicuity would avail a man to distinguish the dear lineaments or admire moral qualities of a parent when hidden in a banana or potato. He accordingly puzzled his brains to discover a remedy. This he found by securing the

name of the deceased and applying it to his son or grandson. By laying hold of either the name or the shadow of a man, that man was secured, body and soul by the captor, with all his good qualities.

The name of the father was not given to a son unless it were posthumous; that was an invariable rule, for naturally enough, no parent chose, whilst, alive, to transmit his identity to his child, and himself thereby fall back into nonentity. The rule was strictly observed among the Scandinavians, even after they had emerged from a condition of belief in the transmigration of souls.

However absurd these beliefs were, they were matters of serious convictions among primitive people. It will be remembered that even in New Testament times, the relatives of Zachariah and Elizabeth were astonished when their child was to be named John, for said they to Elizabeth, "There is none of thy kindred that is called by this name."

One spring night in 1024, a boy was born to Olaf Haraldson, King of Norway. It was so frail in appearance, and seemed so likely to die, that the priest, Sighvat, hastened to baptize it—without holding communication with the king who had left strict orders not to be disturbed in his sleep. Beating about for a name, the thought of Charlemange occurred to him, and he christened the child Magnus. This name had not been previously employed in Scandinavia. Next day Olaf heard of the event, and was furious. He asked Sighvat how he dared to christen the boy without consulting him, and to give him such an outlandish name. The priest told him his reason, that he had called the infant after the greatest of all Emperors. Then Olaf was pleased, for he thought that the luck in war, and the genius and spirit of the great Charlemagne would follow the name and adhere to his son.

This feeling in a modified form exists among us still. We like to name a child after some honorable member of the family long ago passed to the majority, with the hope that he will resemble him.

Among Roman Catholics the name of a saint is conferred on an infant, and it is devoutly held that thenceforth the saint takes particular care of his or her namesake. When a pope, on his elevation to the chair of St. Peter, adopts a name, it is that of a predecessor whose policies he purposed following, and whose spirit, he trusts will rest upon him.

The princely family of Reuss has long laid great stress on the name Henry. The first so called died in the year 1162. Henry II had three sons, every one named Henry. Without a break, the line of Henrys has continued to the present day. In fact, in this family, in all its branches, every son is baptized Henry. Since 1162 there have been in the Reuss family over 168 Henrys and not a single son bearing another Christian name.

The idea that lay at the root of taking the name of a grandfather

or of a more remote ancestor was long forgotten when patronymics became hereditary, but a custom survives the reason why adopted. The practice of reproducing a favorite name in a family lasted for many generations after the idea of reincarnation had been abandoned. The father's or the grandfather's name was given to the child out of affection to the former possessor, and perchance, for no other reason; but it continued to be given. In my own family there has been an almost unbroken chain of Edwards from the beginning of the seventeenth century.

It is quite possible that, when the patronymic of Thomson for instance, was adopted as hereditary, it was not that those who assumed it were the actual sons of Thomas, but that they regarded Thomas as the prevailing and dominant name in the family. They may have been sons of a John, son of Thomas, but had acquired a poor opinion of the abilities and character of their parent. He may have outlived his vigor, and the infirmities of temper or body may have become vexatious to his offspring, and as their estimation of the father went down, that of Thomas, their grandfather, went up; and when it came to the adoption of a patronymic as a fixture, they elected to be known, and their posterity to be known, as Thomsons instead of Johnsons.

A TESTIMONY FROM PRESIDENT WOODRUFF.

March 1, 1877, witnessed President Wilford Woodruff's seventieth anniversary. On that occasion 154 maidens and mothers in Israel assembled in the Temple at St. George, to receive endowments for the dead female relatives of Brother Woodruff. The address delivered to those gathered on that occasion is given in his journal as follows:

"My beloved sisters, I present myself before you this morning, not only with prayer and fasting, but with a heart filled with praise and thanksgiving to my Heavenly Father, for his many mercies and for his kindness to me this day. I am thankful to you also, my sisters, for a blessing of such magnitude as you are bestowing upon me. I do not suppose such a scene as this was ever before enacted upon the earth. Ever since I have been working in this Temple, my mind has been exercised in behalf of the dead. I have a great desire to see my dead redeemed before I pass away.

"A few days ago I went before the Lord in this holy Temple, where I often go to pray. There is no more acceptable spot on this earth to the Lord than this Temple. While in humble prayer, with the subject of temple ordinances resting upon my mind, I prayed the Lord to open the way for the redemption of my dead. The Spirit of the Lord rested upon me and gave me the follow-

ing testimony: ‘Let My servant Wilford call upon the daughters and mothers in Zion, and let them enter into My holy Temple on the 1st day of March, the day that my servant Wilford shall see the time allotted to man, three score years and ten. There let them receive their endowments for his dead kindred, and this shall be acceptable unto Me, saith the Lord, The dead relatives of My servant shall be redeemed in the spirit world and be prepared to meet my servant at the time of his coming, which shall be at the time appointed unto him, yet not revealed to man in the flesh. Now, go to and perform this work and all shall be accomplished according to the desires of thy heart.’

“This was merely a key to me, a light burst upon my understanding, and I saw an effectual door opened to me for the redemption of my dead. When I beheld this I felt like shouting, ‘Glory hallelujah to God and the Lamb.’ I did not pursue this course, however, without first making known my testimony to President Young. Upon consulting him, he said that my course was proper; what I did was right; and what I received came from the Lord. He offered to provide several persons himself. * * * I feel thankful to you, my sisters, for this manifestation of your kindness to me. Had you sought the world over, you could not have found a birthday present so precious to me as this. If I can redeem my dead and save myself and family, I shall be highly gratified. I feel that when we get into the spirit world, we shall see the importance of this day. I pray that we may meet with your kindred dead in the celestial kingdom of God.”

GENEALOGIES IN PREPARATION.

The following announcements of genealogies in preparation are taken from the New England Historical and Genealogical Register. It would be well for our readers to avail themselves of the invitation here given to furnish to the compilers of these family histories information which they might have on their own particular lines. All information should be sent to the compiler. Facts of interest illustrating family history or character are desired; also occupations, offices held, dates of birth, marriages and deaths. No initials should be used when full names are known.

Annable.—Anthony, born in Co. Kent, England about 1599, died at Barnstable, Mass., 1674. Book being prepared by Rev. Herbert Leslie Buzzell, Northfield, Mass.

Buswell.—Isaac, born perhaps at Salisbury, Wiltshire, England, about 1606-8, died at Salisbury, Mass., 8 July, 1683. Rev. Herbert Leslie Buzzell, Northfield, Mass.

Combs.—Andrew, of English ancestry born in Loudoun Co. Va., probably about 1720, died in Came county. Elizabeth E. Hailman, 60 Thorndyke Ave. Brookline, Mass.

Farr.—George, of Lynn, Mass., born in England 1594, died at Lynn, Mass., 24 Oct., 1662; and Thomas of Lynn and Stow, Mass., born in England. Miss Ida Farr Miller, 18 Lawrence Street, Wakefield, Mass.

Frazer.—Alexander, of Guilford, Conn., born in Inverness-shire, Scotland, died perhaps, in the West Indies, in 1756. M. E. Frazer, 1024 Caledonia Street, LaCrosse, Wis.

Goodridge.—William, born probably at Bury St. Edmunds, Co. Suffolk, England, 8 April 1608, died at Watertown, Mass., 24 March 1646-7. Edwin A. Goodridge, M. D., 127 Maple Ave. Flushing, N. Y.

Higby.—Edward of New London, Conn., about 1647, died at Jamacia, Long Island, not later than 23 Sept., 1699. Clinton D. Higby, Erie, Pa.

Griffyn.—Hugh, died at Sudbury, Mass., 1654. Mrs. W. E. Hodge, 27 Biltmore Street, Springfield, Mass.

Huntington.—Simon, born 7 Aug. 1583, died at sea 1633. Samuel Gladding Huntington, 173 Kenyon Street, Hartford Conn.

Lincoln.—Saumel, born at Hingham, Co. Norfolk, England, 1619, died at Hingham, Mass., 26 May, 1690. Waldo Lincoln Esq., 49 Elm St., Worcester, Mass.

Ryno.—John of Huguenot ancestry, born probably in New York about 1700, died at Elizabeth, New Jersey, about 1755. Wakemen Ryno, M. D. Benton Harbor, Mich.

Van Loon.—Jan, died at Loonenburgh, N. Y., in the early part of the eighteenth century. E. Haviland Hillman, F. S. G., 13 Somers Place, Hyde Park, W. London, England.

White.—Thomas, born at Mendon, Mass., 26 Nov. 1688, died at Uxbridge, Mass., great-grand son of Thomas of Weymouth, Mass., Arthur White, Elmhurst, N. Y.

THE NUMBER OF YOUR ANCESTORS.

A lineal ancestor is a father or grandfather in a right line. It is curious to remark the number of ancestors which every man has, within no very great number of degrees; and so many different bloods is a man said to have in his veins as he has lineal ancestors. Thus if he has two in the first ascending degree, his own parents, he has four in the second, the parents of his father and the parents of his mother; he has eight in the third, the parents of his two grandfathers and two grandmothers; and by the same rule of progression he has 128 in the seventh, 1024 in the tenth, and at the twentieth degree or the distance of twenty generations, every man has 2,097,150 of ancestors as the following geometric series will exemplify.

Lineal degrees.	number of ancestors.
1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
11	2,048
12	4,096
13	8,192
14	16,384
15	32,768
16	65,536
17	131,072
18	262,144
19	524,288
20	1,048,576
	2,097,150

BRIGHAM YOUNG'S VISION OF THE TEMPLE.

(From remarks made by President Young at the laying of the corner stones of the Salt Lake Temple, 6 April 1853.)

Some will inquire, "Do you suppose we shall finish this temple, Brother Brigham?" I have had such questions put to me already. My answer is I do not know, I do not care any more about it than I should if my body was dead and in the grave and my spirit in Paradise. I never have cared but for one thing, and that is simply to know that I am now right before my Father in Heaven. If I am this moment, this day, doing the things God requires of my hands, and precisely where my Father in Heaven want me to be, I care no more about tomorrow than though it never would come. I do not know where I shall be tomorrow, nor when this temple will be done,—I know no more about it than you do. If God reveals anything for you I will tell you of it as freely as to say, go to City Creek and drink until you are satisfied.

This I do know—there should be a temple built here. I do know it is the duty of this people to commence to build a temple. Now, some will want to know what kind of building it will be. Wait patiently brethren until it is done, and put forth your hands willingly to finish it. *I know what it will be.* I am not a visionary man, neither am I given much to prophesying.

When I want any of that done I call on Brother Heber—he is my prophet, and he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations or visions, but suffice it to say, five years ago last July I was here and saw in the spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of Temple we shall build. Why? Because it was represented before me, I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers to begin with instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one.

GENEALOGICAL SOCIETY ACTIVITIES.

Classes for the study of genealogy and temple recording were held under the direction of Nephi Anderson at the following places on the dates given: Morgan, Jan. 2 and 3; Brigham, Jan. 19 and 20; Rexburg, Idaho, Feb. 8, 9 and 10; St. Anthony, Feb. 11 and 12; Ogden and North Ogden, Feb. 19 and 20. These classes were largely attended by a devout, interested class of people.

A class for the German speaking people of Salt Lake City, was organized March 20 in the Bishop's Building. Sisters Pauline Marie Hubold and Gertrude L. Baird, conducting.

F. Scholes, chief recorder of the Logan temple sends the following report of activities in that temple, due largely, to the work of the Genealogical Society.

"The year 1913 was the banner year for the Logan Temple in the number of Temple ordinances performed for and in behalf of the living and the dead. After taking an average of the work performed during the first 27 years that the Temple was opened, we found that last year we nearly double that average.

"Thus far this year, the work shows an increase both in attendance and number of ordinances performed, we have had an average attendance of 180 each day, and the prospects for a continuation of such an attendance is very bright.

"The people of this Temple District are certainly demonstrating that the spirit of Elijah is resting up them, for their hearts are 'turning to their fathers.' The good people of the Bear Lake Stake, headed by President Joseph R. Shepherd visited us recently 100 strong, and Oneida Stake sent a company of 50. Especial mention is due to the effort made by the Clifton Ward of Oneida Stake as they came headed by Bishop James W. Davis to the number of 30.

"With the increased interest in Temple work, the interest in our ancestors becomes greater, and the study of genealogy or the

science of personal identification looms up in importance before us."

The following letter of explanation has been sent to some of the Stake Representatives of the Society to introduce a matter of importance in properly indexing the families for whom temple work has been done. Where the ward representatives are well organized and desire some definite work to do, here is given splendid opportunity to visit the people, and while getting the desired information, to explain the purposes of the society, and to give such aid to the people in genealogical matters as they may need.

"To Stake and Ward Representatives:

"*Dear Brethren.* You are requested to visit all the families of Saints in your respective localities, and ascertain if the family lines of each household have had temple ordinances performed in their behalf. It is desired, when such information is obtained, that it be entered on the cards provided for that purpose.

"The surname only of each family line that has been worked for should be written, large and plain, on the top line of the card, and a separate card should be used for each of such surnames.

"On the following lines of the cards should be entered the towns, counties, states, or countries where the family came from.

"The name of temple or temples, and year in which ordinance work was commenced, is to be recorded next.

"The name of heir, or other representative of the family, at whose instance temple work for the dead was done, and his or her address, must be stated.

"The cards, after being filled out, are to be collected by the stake representative and forwarded to the Genealogical society's office, where they will be kept on file for the benefit of all who are interested in temple work."

BOOK REVIEW.

The Green Family and its Branches from 861 to 1904, compiled by Lora S. La Mancee, together with poems descriptive of the text by Mrs. Attie A. Stowe, Cloth, 293 pages. Price \$5.00. Address complier, 506 N. Rogers ave. Joplin, Mo.

There are a number of very profitable chapters in the beginning of this book on the Greenes of Old England, before the various American lines are taken up. Part II deals with the Quidnessett (Rhode Island) line, and Part III contains the history of Dorothy Greene-King line. There is a mass of valuable and interesting matter in the book, including the author's own suggestive epitaph.

The Story of an Ancient Parish, Breage with Germoe, with some

account of its Armegers, Worthies, Unworthies, Smugglers, and Wreckers, its Traditions and Superstitions. By H. R. Coulthard M. A., the Vicarage, Breage, Helston, Cornwall, England. For sale by Mr. J. A. D. Bridger, Market Jew St., Penzance, England.

The book is mainly of historical nature and interest, its genealogical value being in the many names therein mentioned.

My Children's Ancestors, data concerning about four hundred New England Ancestors of the children of Roselle Theodore Cross and his wife Emma Asenath (Bridgman) Cross; also names of many ancestors in England, and descendants of Mr. and Mrs. Cross's grandparents, Theodore and Susannah (Jackman) Cross, Samuel and Lois (Temple) Murdock, Noah and Asenath (Judd) Bridgman, Jacob and Lydia (Slack) Daggett, with an introductory essay on genealogy and an appendix of miscellanies, by Rev. R. T. Cross, Twinsburg, Ohio. A well-bounded book of 212 pages; price \$4.00. Address the author.

The Essay on genealogy is interesting reading as also much of the Miscellany in the Appendix. The arrangement of the genealogical information is from the present, and extends into the past along the various lines of the family. The author in his preface, explains what he thinks to be the advantages of this method. There are many beautiful illustrations, and a complete index.

Nathaniel Merriman, one of the founders of Wallingford, Conn. By Mansfield Merriman, sixth from Nathaniel through his son John, seventh through his daughter Mary, seventh through his son Caleb; 25 pages.

In connection with this small booklet, announcements are made that a Complete Merriman genealogy will be published. For further information, address Donald L. Jacobus, 26 Court Street, New Haven, Conn.

The Journal of the American-Irish Historical Society, Edited by Edward Hamilton Daly, Secretary-General. Vol. XII: pp. 343, price \$2.00. Address the editor 52 Wall Street, New York City.

The volume is of special interest and value, because of its extended extracts from the early records of this country. There is a lot of interesting historical and biographical matter, together with a complete membership roll of the American-Irish Historical Society.

"*Virginia Militia in the Revolutionary War*," (McAllister's Data), By J. T. McAllister, Hot Springs, Va.

The following headings give an idea of the contents of the valuable book:

(a). Militia. (b.) Virginia's Share in the Military Movements of the Revolution. (c.) Virginia Counties Old and New. (d.) A Summary Placing by Counties the Services of the Virginia as Shown by the Affidavits Set Out in the Book.

(e.) Declarations of Virginia Militia Pensioners. (f.) Officers of the Virginia Militia in the Revolution. This gives a list of all the officers shown by the records as appointed, commissioned or qualifying in the counties of Albemarle, Amelia, Augusta, Bedford, Berkeley, Botetourt, Caroline, Charlotte, Chesterfield, Cumberland, Fauquier, Fluvanna, Frederick, Gochland, Greenbrier, Henrico, Henry, Loudoun, Louisa, Montgomery, Orange, Powhatan, Prince Edward, Rockbridge, Rockingham, Shenandoah, Spotsylvania, and Washington, and also gives the result of the search in the records of Buckingham, Culpeper, Dinwiddie, Fairfax, Hampshire, Nottoway, Prince George, Prince William, and Stafford counties. This gives the rank and date of the officer and, if a subaltern, frequently under whom he served. (g.) Pensioners Residing in Virginia (including West Virginia) in 1835 Who Received Pensions as Virginia Militiamen. (h.) Pensioners Residing Outside of Virginia in 1835 Whose Pensions Were Granted for Services as Virginian Militiamen. This is alphabetically arranged and gives the county and state. It shows pensioners residing at that time in the following states: Alabama, Georgia, Illinois, Indiana, Kentucky, Maryland, Missouri, North Carolina, Ohio, South Carolina, and Tennessee. (i.) General Index to Battles, Names and Places Given in Chapters Marked (e) and (f) Above.

The book is for sale by McAllister Pub. Co., Hot Springs, Va., price \$5.00.

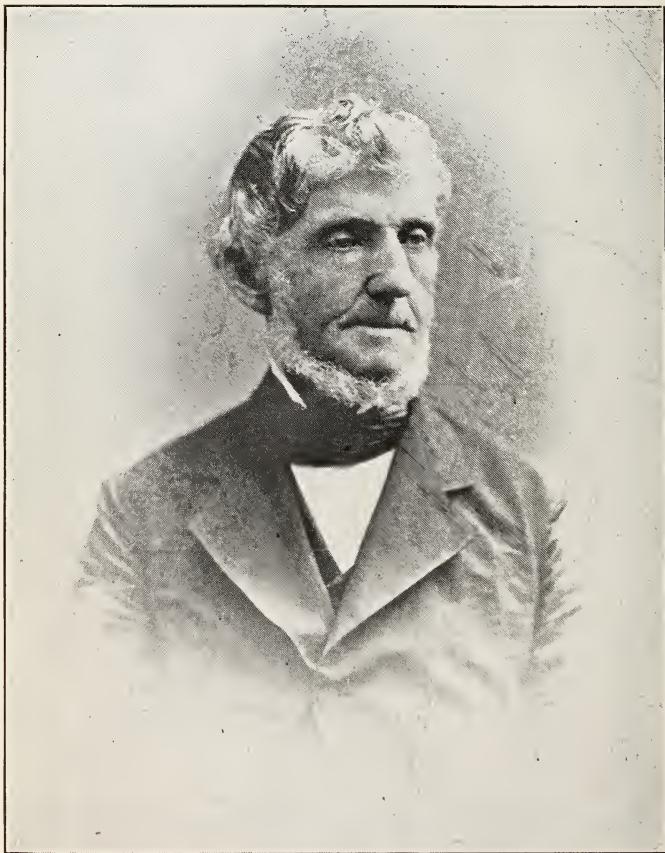
Stratford Hall and the Lees. Connected with its History. Biographical, genealogical, and historical; compiled and published by Frederick Warren Alexander, member of the Historical Society of Virginia, Oak Grove, Va.

Colonel Richard Lee, the founder of the Lee family in Virginia, is said to have come from a family in Shropshire, England. He settled in York Co. Va., about 1642. Seven generations of this line are given in this book. Besides the purely genealogical text, there is a large amount of interesting biographical and historical matter. It is a well-made book with many illustrations.

The Royal Descent and Colonial Ancestry of Mrs. Harley Calvin Gage, 4 Dupont Circle, Washington, D. C.

The author claims that "this pedigree covers an unbroken period of more than fourteen hundred years of actual and imperial descent from the monarchs of nearly every civilized Nation." She quotes a large number of authorities to substantiate this claim. Brief direct lines are given from Thomas Dudley, Colonial Governor of Mass., then on the English line from Alfred the Great, 34 generations; on the German line from Charlemagne, 36; Spanish line, from Sancho II, 32; French line, from Charles the Great, 38.





JOSEPH YOUNG.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JULY, 1914.

JOSEPH YOUNG.

BY LEVI EDGAR YOUNG.

Read at the memorial meeting held in honor of Brigham Young and Joseph Young, under the auspices of the Woman's Committee of the Genealogical Society of Utah, June 1, 1914.

Joseph Young was born April 7, 1797, in the little town of Hopkinton, Mass. His father was John Young, a soldier of the Revolution, and his mother was Nabbie Howe. Both his father and mother were of well educated and highly cultured parentage, characteristics of which they bequeathed to all their children. Reared as Joseph was in the atmosphere of the wilderness, he ever had a devotion for trees and woods, flowers and streams. In those days, the villages and towns of New England were extremely puritanic. Church services on the Sabbath day were regularly attended, and during the week, the children were taught to walk aright by strict discipline and admonition. Joseph with his brothers knew a splendid training. When but a lad, he learned to paint and glaze, and earned here and there some little money to help keep the family larder.

The family were Methodists. Joseph became an itinerant preacher, often traveling for miles through the forests to carry cheer and a Gospel message to some poor soul. With his brothers, Brigham and Phineas, he became known far and wide for his sweet singing of the Wesleyan hymns. In 1832, the family moved to Kirtland, Ohio. Joseph had already been baptized into the Church of Jesus Christ of Latter-day Saints in Caiuga Lake, New York. On arriving in Kirtland, he met the Prophet Joseph Smith, from whom he gained a greater knowledge of the Gospel message. In 1834, at the request of the prophet, Joseph, with his brother Brigham, went to Zion's Camp in Missouri. During

the following February occurred one of the events that was to help bring about the perfect organization of the Church. The prophet had called Brigham and Joseph Young to his private room one morning and there made known to them his intention of organizing the quorum of the Twelve Apostles and the first quorum of Seventy. Turning to Brigham, he instructed him to notify all the nearby branches of the Church to meet in Kirtland two weeks from that date. "At which time," said he, "I shall choose and ordain the Twelve Apostles, and you, Brother Brigham, will be one of them." Turning then to Joseph, the prophet said: "Brother Joseph, the Lord has made you president of all the Seventy." At first it was obscure to Joseph as to what it all meant, but time solved the problem, and during a period of forty-six years, he presided over all the Seventy of the Church.

In 1838, Joseph left Kirtland and traveled to Missouri on his way to Far West with his wife and children. He had married Jane Bicknell in Kirtland during the spring of 1834. On his way he was stopped with other Saints by Missourians at Haun's Mill, where he witnessed, with his wife, the terrible massacre of that place, and on the following day helped to bury the eighteen brethren that were killed.

In the travels of the Youngs westward, they were accompanied by their father, John Young, who was one of the first patriarchs of the Church. In 1839, Joseph journeyed to Nauvoo with his family, stopping at Quincy on his way, however, to bury his father, whose grave remains unmarked at that place. In completing the Nauvoo Temple, he was engaged in painting and glazing the building, and at the first meeting of its dedication, at the request of Brigham Young, presided.

It was now that he began the organization of the Seventy, which has grown to one hundred and eighty-six quorums. As he was a reader of breadth and understanding, his aim was to make of the Seventy the scholars of true religion, and the representatives of the best moral manhood.

In 1846, the family moved to Winter Quarters, where they lived for eighteen months in a log house and dug-out. While there, they witnessed the departure of the first company of pioneers to the West under the leadership of Brigham Young. Though poor in worldly goods, Joseph had developed a spiritual outlook on life that had already brought from his brethren the name of "beloved saint." In those days, they lived on corn-meal mush and corn bread. Joseph went far and wide preaching the Gospel of Christ and in his words and life, he won many souls to Christ. He had a natural power and magnetism that seemed to win people to a higher life.

In the spring of 1848, Joseph with his family was forced to cross the Missouri River by the Indian agents, who were greatly prejudiced against the Saints, and until the spring of 1850, they

lived at Cartersville. In June, 1850, they left for Utah in Wilford Woodruff's hundred, and arrived in Salt Lake City, Sept. 29, of the same year. The journey over the plains, while not distinctly one of trial and tribulation, was characteristic of the "Mormon" migrations in those days. Here is an extract from a letter Joseph wrote to one of his kinsmen at Winter Quarters:

"Tonight we camped on the Platte River, just opposite Grand Island. We had a good supper, for we had exchanged a few pounds of flour with Indians for some fresh buffalo tongues. The Indians also had some salt, which they gave us. In the evening after supper, we gathered around the fire and sang hymns and told stories. After the evening prayer, we went to our wagons, and slept soundly. We are happy, for the Spirit of God is in the Camp of Israel."

After arriving in Salt Lake City, Joseph was furnished a small house on the spot near what is now Second South and Commercial Street. In 1856, he took up his abode in the Ellsworth House, which stood just east of the present site of the Alta Club on South Temple Street. Here he lived until 1872, when he moved to the Twelfth Ward, and there built a home which afterwards was occupied by the family of Henry Wagner.

During the year 1870 Joseph, with his son Seymour, went to England to preach the Gospel, and returned home in the autumn, after having completed a successful mission in England, Ireland, Scotland, and Wales. It was now that he continued organizing the Seventy with a zeal that knew no bounds. He traveled far and wide where the Saints had settled in Utah, Arizona, Idaho, and New Mexico. Under his direction the Seventy began the study of scriptures and history, and were urged to read and study the best of modern books.. Joseph Young died in Salt Lake City, July 16, 1881, and was buried from the Tabernacle four days later. Elder Henry W. Naisbitt composed "Rest on the Hillside, Rest" for the occasion, and it was put to music by Elder George Careless. Joseph Young had six wives and was the father of twenty-two children. In all of his labors he was known as a very spiritually-minded man. Always charitable and kind, he was much beloved, and his word and look were buoyant with cheerfulness and sunshine. He was the embodiment of love, the example of faith in God, and a man of great ideals for his people. His life's dream was to have the Seventy the scholars of the Church, who should explain the Gospel far and wide. A Seventy's hall was to be built and called the "Seventy's Hall of Science." Here was to be housed the scientific, philosophic, and historical lore of the ages for the use of the brethren. While he did not live to see the fruition of his ideals, he knew that they would yet be carried out.

SOCIETY ISLANDS MISSION.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

[This third article takes up again the account of Elders Rogers and Grouard's labors on the island of Tahiti and Elder Grouard's visit to Elder Pratt.—EDITORS.]

Tuesday, Aug. 27. On this day Elders Rogers and Grouard rented a house in Papeete, Tahiti, for \$10 per month; in which they held their first meeting Sunday, Sept. 1st.

Sunday, Sept. 15. Under this date Elders Noah Rogers and Benjamin F. Grouard, in a letter to President Brigham Young from Tahiti, wrote as follows: "We speak in English every Sabbath at present, and, considering the few European inhabitants here, our meetings are well attended, and good attention is paid. Considerable interest has been awakened among the people; four have already been baptized and we hope ere long many more will be. We feel the Lord is working with us. Our labors among the natives, as yet, have necessarily been very limited, owing to the unsettled state of affairs. The people are in a most deplorable condition in a moral point of view, notwithstanding the fifty year labor of the sectarian missionaries."

Wednesday, Sept. 18. In a letter to his wife dated Tahiti, Sept. 18, 1844, Elder Noah Rogers writes: "We have good health and tolerable good spirits. Brother Grouard and myself are beginning to talk the native language considerably. Brother Grouard thinks of preaching to the natives in public soon.

"Notwithstanding the priests say all they can to injure us, the natives that are acquainted with us think a great deal of us, and some begin to take quite an interest in the work.

"We have baptized four foreigners only, but expect to baptize others soon.

"Truly this place is one of the worst sinks of iniquity that I ever saw. It is full of abominations of almost every kind. * * * We are in hopes of doing a good work here by the help of the Lord, although we have not much chance among the natives, in consequence of the unsettled state of affairs. The French hold the place they have got, and the natives are back in the mountains. * * The natives appear to be firm and determined not to give up to the French. However, there appears to be two parties of the natives. A few of the principal men have signed to the French, but the Queen and the majority of them stand out and say they never will come under French protection. They expect the English will help them to drive the French away from their land. Several battles have been fought since our arrival on the island. In one engagement, which took place in sight of

where I live, I could hear every gun that was fired. An English missionary was shot in the head and killed accidentally by the French. The missionary, who was said to be drunk at the time, exposed himself very foolishly, and the consequence was death. These missionaries are so self-righteous that they could not talk to us about 'Mormonism' on the Sabbath, yet they will get so drunk as to go to sleep in the middle of their prayer, and I know that some of their women will get drunk, for I have seen them.

"We have not had a letter or any news from home since we left. We know not where you or the Church are, whether at Nauvoo or scattered to the four winds. If you knew how lonesome we are, it seems to me you would try very hard to get us some papers or letters."

Letters and packages of papers from the wives of Elders Rogers, Pratt and Grouard and from the authorities of the Church were constantly forwarded to them, but they never received them.

Thursday, Sept. 19. Under this date Elder Grouard, writing from Tahiti, says that a few days after the battle in which the English missionary was killed, the brethren heard that nearly all the English missionaries were making preparations to leave the island. This was pleasing news to the Elders, who, when they first landed on Tahiti, found no less than fourteen English Protestant missionaries on that island; "and formerly," writes Elder Grouard, "they possessed almost unlimited power, notwithstanding they were the most corrupt set of men, making such high professions as they did, that I ever heard of. The Lord has so ordered events that all but three have left the island."

Saturday, Sept. 28. Elders Noah Rogers and Benjamin F. Grouard baptized William Jefferson, an American resident of Tahiti, which increased their converts on that island to five. "This may be considered a small number as the fruits of five months labor," writes Elder Grouard, "and would, perhaps, under ordinary circumstances have discouraged us; but we had the promise, that we should do a good work on this mission, and having already witnessed the fulfillment of the Lord's word many times since we left home, we could not doubt Him in this instance, though the outlook was rather dark."

Thursday, Oct. 17. Being unable to make much headway on Tahiti, Elder Noah Rogers concluded to visit other islands. Accordingly he sailed from Papeete, on Thursday, Oct. 17th, on board the schooner "Rob Roy" for the island of Huahine, lying about ninety-five miles northwest of Tahiti. Arriving there the next morning, he received an invitation to come and live with one of the residents, an offer which he gladly accepted. He found only a few white men on the island. Concerning Elder Rogers' departure from Tahiti, Brother Grouard writes: "October 17th, Elder Rogers left Tahiti for the island of Huahine, about ninety miles distant to the northwest. We had received some informa-

tion respecting that island from an American who resided there, and felt inclined to think that there might be a good opening there for the Lord's work to commence. The work on Tahiti was started, and under the present circumstances one place might be just as good as another. And besides, we felt anxious to commence missionary work on as many islands as possible."

Tuesday, Oct. 22. Following is Elder Benjamin F. Grouard's journal entry for this date: "I baptized Joseph Richmond, another American who resided on Tahiti. This, coupled with fresh news which I received from Elder Pratt, cheered my heart very much, and I felt that the Lord was answering our prayers and the prayers of the Saints in America.

"I frequently had opportunities to preach and converse with captains and crews of whale ships that touched at Tahiti. These interviews were often very satisfactory. Thus, I had long conversations with Captain Covil, of the ship 'Mount Vernon.' He believed my testimony, and I gave him a Book of Mormon and other Church works."

Thursday, Oct. 24. Under this date Elder Noah Rogers wrote from Huahine as follows:

"I have left Tahiti, and am now on the island of Huahine, which is about ninety or one hundred miles distant. The work on Tahiti has got a good start. We baptized several whites and several more said that they believed and would be baptized soon, and several natives told me, when I left Tahiti, that they meant to be baptized soon. I left Brother Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of God.

"I have been but one week in Huahine. I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist in getting one. Almost every white man on this island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say anything to the natives about it, they will say 'the whites learned us.' They are full of licentiousness, which the sailors are very willing to encourage. When I see so much iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as He has. There is but one missionary here, who rules the island, as it were. All the people say that he is a very nice man; but I cannot say that much of him, as he refuses to talk with me."

While on Huahine, Elder Rogers met Mr. Charles Baff, an English missionary, and had a conversation with him about the Gospel; but the clergyman opposed him bitterly.

Monday, Oct. 29. Under this date Elder Benjamin F. Grouard, on the island of Tahiti, journalizes as follows:

"I baptized another white man, namely an Englishman residing

on Tahiti. It was indeed a hard task to establish the work of God on this island; we had to fight hard for every inch of ground against the combined opposition of priest and people—the devil and his self-sanctified and self-styled servants of God. Every individual who came forward to be baptized, in a figurative sense, had to run the gauntlet of the devil's army. However, we still felt to press forward in the discharge of our duties as messengers of truth and salvation to a fallen world."

Sunday, Nov. 10. Elder Noah Rogers held his first meeting on the island of Huahine. It was well attended by interested listeners; but was disturbed by a drunken man.

The following Sunday (Nov. 17) he held another well attended meeting, on which occasion he was presented with \$5.50 in cash. A third meeting, held Sunday, Nov. 24th, was poorly attended, and only two came to the fourth meeting held Sunday, Dec. 1st, while half a dozen attended the fifth meeting held Dec. 8th. When he came to hold his sixth meeting, Dec. 15th, none came to hear him. Elder Rogers, however, remained several weeks longer on the island.

Sunday, Nov. 17. Elder Benjamin F. Grouard baptized an English lady, Mrs. Gifford, who had been residing on Tahiti for some time; this swelled the membership on Tahiti to nine—the fruits of six months' labor, or at least all that had appeared.

Sunday, Nov. 24. Elder Grouard ordained Brother Lincoln an Elder and administered the Sacrament for the first time on Tahiti. The following day he received a letter from Brother Rogers, stating that the prospects on Huahine were very gloomy indeed. Mr. Baff, the English missionary on that island, was exerting every energy of his mind to prevent the Lord's work from taking root, and having almost unbounded influence over the natives—political kingling influence—he succeeded only too well.

"We had not as yet heard a word from home," writes Elder Grouard, "though it was nearly fourteen months since we left America. It was but natural that we should feel uneasy respecting the Church and our families, as the enemies of the Saints were already threatening at the time we left home. We could do nothing, however, but pray for them and put our trust in God. A ship from Boston arrived about this time, and though she brought no direct news for us, we were enabled to glean this much from the newspapers, that Nauvoo was still in existence."

Tuesday, Nov. 26. Under this date Elder Benjamin F. Grouard, on the island of Tahiti, writes: "A vessel arrived from the Sandwich Islands, and among the news she brought was a vague report of the assassination of Joseph and Hyrum Smith. At first I was greatly shocked, but after a moment's thought I endeavored to convince myself that the report was one of the many lies or fabrications put in circulation by the wicked to harm and falsify the work of the Lord. Still, the report made me feel very uneasy.

Our enemies received it as a precious morsel and tried hard to aggravate us and use it for evil against the work we represented; but it did not altogether serve their purpose, seeing that nearly all the Prophets had been treated in a similar way.

"A number of whale ships came in about this time and I had a good opportunity to preach to their captains and crews. Many believed and seemed determined, when they got home, to learn still more of the work. I baptized two from the ship 'William Penn,' namely, the third mate, whose name was Baker, and one of the foremost hands. Had the ship been bound direct for home I think several others would have been baptized. Thus we improved every opportunity we had to scatter the Gospel seed."

Friday, Dec. 6. Under this date Elder Benjamin F. Grouard, who still continued his labors on Tahiti, wrote as follows to his wife at Nauvoo:

"It is now fourteen months since I have heard a syllable from you or the Church, except some newspaper stories, or the like. One of these stated that Brothers Joseph and Hyrum had been assassinated. Such things, though we do not believe them, give us great uneasiness, and make our situation very unpleasant. I am just on the point of going to pay Brother Pratt a visit on the island of Tubuai, and I anticipate a pleasant time. He has built up quite a branch of the Church there. We have altogether, according to the last accounts received from the brethren, baptized 43 or 45. About one-third are English and Americans and the rest natives. I lack for nothing that I stand in need of. The Lord has been true to His promise. I have ever found those who were ready to administer to my wants and I have never been destitute of money since I left America which is more than I could say, while I was traveling there. I have lived with Brother Lincoln all the time since I arrived here."

Friday, Dec. 20. Elder Benjamin F. Grouard arrived on the island of Tubuai, where he joined his brother, Addison Pratt. He gives the following account of his voyage from Tahiti to Tubuai and his meeting with Elder Pratt on the latter island:

"December 12th, I left Tahiti on board the barque *Garland* for Tubuai, the island on which Brother Pratt was laboring. I had desired to see him and pay him a visit for some time, and as a good opportunity now presented itself, I decided to improve it. I left the little branch on Tahiti in care of Brother Lincoln. The wind being light and otherwise unfavorable, the voyage lasted a week. On the 20th, early in the morning, we arrived off the island of Tubuai. Hugging the land pretty close, we lowered a boat and the captain, myself and a boat's crew jumped into it and started for the landing place. A short pull brought us in, and then we found that nearly all the natives had assembled on the beach to meet us, together with the European residents. They recognized me before the boat landed, and when I jumped on shore, they gathered

around me and shook my hand warmly, bidding me welcome with great joy. My heart was full to overflowing in witnessing their love; and if ever a person felt the blessings of the Gospel, I surely did on that occasion. Brother Pratt was absent, or away in another settlement, but they dispatched a messenger for him immediately, and in the course of a few hours he arrived. I shall not attempt to describe our meeting; words are inadequate to express our feelings on that occasion; neither can anyone understand them, except those who have been placed in a similar situation. We had been duly appointed, in connection with our brethren, by the authorities of the Church, to bear the keys of the kingdom of God to the islands of the South Seas. We had labored together to get funds to perform the journey before us; we had left home and our native land together to go among strangers in a strange and far distant land; we had been seven months shut up on board a ship, praying together for the success of the mission we had been sent out to fill; our object, our hope, our anxiety and wishes were the same; and in a word we were bound together with one mighty cord. Add to this that we had been separated seven months, living among strangers, speaking a language different from our mother tongue, and receiving no word from home to cheer or gladden our hearts, and the reader may perhaps form a faint idea of our feelings.

"As soon as we could conveniently do so, we retired to a secret place and offered up the thanks and gratitude of our hearts to our heavenly Father for His unsparing kindness toward us since we left our native land. Our efforts in the Lord's cause had been blessed, and the object of our mission in some degree accomplished.

"When I arrived, the branch on Tubuai numbered 44 members; and while I was there 14 more were added by baptism. Nearly all the people on the island were favorable to the Church. The queen was baptized while I was there; also one of the highest chiefs.

"We spent many pleasant hours together during my sojourn on Tubuai. It was a season that will long be remembered by us both, and also by those who received instructions from us."

The meeting of the two Elders on Tubuai is thus described by Elder Addison Pratt, in his journal, under the date given: "This morning (Dec. 20th) early it was reported that a ship was in sight at Mataura; but as the news came indirect, I attached no importance to it, till an express was sent to me at Mahu, stating that Brother Grouard had arrived. I soon picked up my duds and started for Mataura, leaving Captain Dexter at my dwelling place at Mahu, and at a 'few bounds' I reached Mataura in safety. And who can describe our feelings? I was able to call Elder Grouard by name; but he never spoke a word for fifteen minutes. At seeing each other face to face a thousand thoughts and reflections

overwhelmed us; our families, the long and tedious passage that had separated us from them, the unpleasantness of our separation after our arrival among these islands, the wars, famines, oppositions, trials, and troubles of various kinds, all rushed upon our minds at once. But after a few minutes' silence we came to our speech again, and I feel as if I am willing to receive that meeting as part compensation for all the trials and troubles I have been called to pass through since I left home. At any rate, it will long be remembered."

Sunday, Dec. 22. Elders Addison Pratt and Benjamin F. Grouard, as already stated, spent a most happy time together, talking of bygone days, and attending to the work of their ministry. Sunday, Dec. 22nd, two days after his arrival, Elder Grouard preached to the natives in Mataura, it being his first attempt at public speaking in the language of the natives. He also preached in English to the foreigners. On the 25th (Christmas day) three natives were baptized at Mataura, and on the 27th, both Elders went to Mahu, where the people received Elder Grouard with much kindness, and made him a number of presents; they also doubled Elder Pratt's weekly allowance of food on account of his missionary companion.

Sunday, Dec. 29. On this day, after the morning services, the respective wives of Brothers Hill and Bowen, both natives, were baptized on Tubuai, which increased the membership on that island to 47, exclusive of Brother Clark, who had moved away.

1845.

Sunday, Jan. 5. Elder Addison Pratt preached to the natives in one meeting house in Mataura, Tubuai, and Elder Grouard in the other in English, there being two meeting houses in the village. At noon Elder Pratt baptized Toetoe (the head chief of the island) and his wife Tehina Repa (the eldest daughter of King Tamatoa, who had been crowned queen by one of the Protestant missionaries from Tahiti before the arrival of the Elders), Tuane (the wife of George Prescott and a native of the island of Raiatea), Tumaiteupo (a native woman of the island of Rurutu), Tuetue (a native of the island of Livevi), Teliitahia Teina (eldest daughter of King Pihatila) and Taiho—nine persons altogether. In the evening they were all confirmed.

Wednesday, Jan. 8. The branch at Mataura, Tubuai, expressed their good feelings toward Elder Grouard, as Elder Pratt's friend, by making him presents of food and native cloth; and on the following day Sister Telei came from Mahu with two beautiful native dresses—one for Elder Pratt and the other for his wife. This sister and the sisterhood of Mahu had been at work on these dresses for nearly a week. On the following Sabbath, Elder Pratt preached three discourses in Mahu, while Elder Grouard remained and preached in Mataura. The remainder of the month was spent by the two Elders visiting with and preaching to the natives in the two villages.

Elders Pratt and Grouard spent the entire month of January, 1845, together on Tubuai.

Sunday, Feb. 2. On the 1st of February an American ship bound for Tahiti arrived at Tubuai, on which Elder Grouard secured a passage, and on the following day (Feb. 2nd) he took leave of Elder Pratt and the Saints on Tubuai and sailed for Tahiti.

Sunday, Feb. 9. Elder Benjamin F. Grouard arrived at Tahiti, returning from his visit to Elder Pratt on Tubuai.

Monday, Feb. 24. News confirming the martyrdom of Joseph and Hyrum Smith reached Elders Rogers and Grouard on the island of Tahiti. This filled their hearts with much pain and sorrow. On the 26th they held their first prayer meeting with the Saints on Tahiti. After that such meetings were held for some time twice a week.

Wednesday, April 23. Elder Benjamin F. Grouard sailed from Tahiti for the island of Anaa, or Chain Island, situated about two hundred ten miles east of Tahiti. Elder Grouard writes: "According to our former resolutions, we made preparations for leaving Tahiti to visit some of the surrounding islands, though our minds were unsettled as to which way we should go; but we left the matter with the Lord, asking him to direct us to the right places and also to open the way for us to get there.

"We had heard considerable of an island called Chain Island, or Anaa, one of the Tuamotus, lying about two hundred miles east of Tahiti; but the accounts were generally so unfavorable that we had not yet had any desire to go there. It was represented to us as a very low land, scarcely above the level of the sea, producing nothing but cocoanuts, with savage and revengeful inhabitants, who were under no restraint whatever. In a word we were told that it was as much as our lives were worth to go among them; but we cared not for any of these reports, if it was the Lord's will that we, or one of us, should go there. After due deliberation we concluded that one of us should go to Anaa, and the other proceed to some other islands, and thereby double the chance of success; in that case, if one should fail he might find refuge with the other. It was thought best that I should go to Anaa, and Brother Rogers decided to go to some of the other islands on board a small schooner owned by an American. I also obtained passage on board an American schooner owned by the American consul, Mr. Chapman.

"April 22, 1845, we gave the parting hand to each other to start for our different places of destination. We knew not where we were going, nor what awaited us, only that our course lay among strangers and semi-savages—mine in particular, as it was only a few years since the Tuamotu natives were wild, ferocious cannibals, gluttoning themselves on human flesh. But we knew that we were the servants of God and engaged in His cause, and that He

was able to take care of us. We knew that He had done this ever since we started on this mission, and we believed that He would continue to do so, as long as our object was to do His will. Eleven months had passed away since we first landed on Tahiti, during which time we had passed through many sore trials. Since the day of our arrival we had been waiting and anxiously hoping for the existing troubles between the natives and the French to cease, that we might witness the Lord's cause take root and grow, that our hearts might be made to rejoice. We had witnessed the Lord working for His cause in a peculiar manner. The English missionaries who had been on Tahiti for upwards of fifty years had become so firmly established there that their word was law on every hand. They ruled with despotism over the natives and their treatment of other foreigners was cruel and tyrannical."

Thursday, May 1. Elder Benjamin F. Grouard arrived at the island of Anaa. Following is his own interesting account of the event: "On the morning of May 1, 1845, after eight days' pleasant passage from Tahiti, we discovered a long, low strip of land about twelve miles distant, which is as far as Anaa can be seen. The wind being very light, we did not get close to the land till nearly night, and then we were at the opposite end of the island from the landing place, which made it impossible for the vessel to get in before the next day. Presently, however, we discovered a small canoe coming out through the breakers that lashed the coral reef which surrounds the island, and in a few minutes it was alongside the vessel. The canoe, which was manned by one solitary native, consisted of a small cocoanut log, in which white people scarcely would venture across a duck pond. The man who manned the tiny craft looked rather wild and was anything but prepossessing in appearance, but I soon managed to get acquainted with him, when I told him that I was a missionary. He then invited me to go ashore with him, as there was a settlement near by; but I thought I would remain on board till our vessel reached the landing. On looking around, the native discovered that some of the essential parts of his canoe had got adrift and fallen nearly half a mile astern. Quick as thought he jumped overboard, and taking hold of his canoe, he towed it after him to the part which had fallen in the water. After adjusting it, he paddled toward shore and was soon lost to our sight among the breakers.

"A few minutes later, as we were sailing close to the shore, we discovered another canoe, quite large, coming out from among the breakers, with several persons in it, and paddling toward our vessel. In a few minutes they were alongside, and enquired for the *orometua* (the missionary). The native who first came out to us had, on his return to the land, informed the people that I was on board. One of my fellow-passengers, who had frequently visited these islands, was acquainted with the men who came out, and introduced them to me. Two of them were chiefs of high rank, one

being the governor's brother. They were large and well-built men and of a noble mien, well dressed in native costume. I was agreeably surprised to see such fine looking persons, after hearing such unfavorable accounts of them, and it encouraged me a great deal. They pulled off their hats as they approached me and saluted me with much courtesy. They also pressed me very warmly to go ashore with them, and promised that they would take me to the landing place in one of their canoes the next day. After a moment's reflection I consented, thinking that it might be the Lord's will, and in a few minutes I was in their boat and on my way to the shore. As we drew near the land, I noticed that the beach was already lined with natives awaiting our arrival, and as we came nearer, I could distinctly hear them shout and jabber like a flock of ten thousand wild geese. I can hardly describe my feelings as I approached this strange land and heard the wild shouts of these half-civilized sons of the ocean. It seemed as if I had left the world and got upon another planet, among another class of beings. They were certainly a different race of people from any I had hitherto seen.

"My time for meditation, however, was short for we soon arrived at the landing place, and leaping ashore, I found myself the next minute surrounded by some two or three hundred natives of both sexes and all ages; naked, half-naked and dressed, hooting, halloing, laughing and jabbering like a legion of evil spirits. In my eyes they looked wild and savage-like; and I listened to their frightful noises, and not being able to understand what they said, I knew not but what I had become a victim for sacrifice in very deed. In a few minutes the chiefs, who had brought me ashore and who had been engaged in securing their boat, came up and told me in Tahitian (which language they could speak) to walk over to the village. As we walked along, the crowd of natives kept as close to me as they possibly could without treading on me, both before and behind, and kept up their yellings unceasingly, which I now understand was their manifestation of joy. A few minutes' walk brought us to the governor's house, which was situated near the center of the settlement. Here I found the governor waiting for us. He seemed much pleased, indeed, and treated me with great civility. After a few minutes' rest, during which time the people were collecting in and around the yard, the chiefs assembled in one place a short distance from me, when the following conversation took place, after order had been restored and one of the chiefs had made a few introductory remarks:

"Chiefs: Missionary, don't think hard of us; we want you to tell us what you have come to this land for, because we hear you are a servant of God; the people tell us so; but we don't know, because we have not heard you say so; we want to hear it from your own mouth."

"I answered: The people tell the truth; I am a servant of God,

and I have come to tell you what you must do to be saved in the kingdom of light; and I wish to know if you desire me to stop with you.

"Natives: What land do you belong to, missionary; tell us that we may also know that, because all the missionaries we ever saw were Bertani (Englishmen).

"I answered: America is my land; I am not an Englishman; neither do I preach like the English missionaries whom you have seen at Tahiti. I preach what God has shown us in these days; I speak what is in the book the English missionaries have brought you—the Bible.

"Natives: Americans are good people; we know this because a great many of them have been here and they all treated us well; but since you came from a different land from that the missionaries at Tahiti came from, are you not like the pope Catholics that came from France?

"I answered: Friends, this is the talk. Apostle Paul said: Prove all things and hold fast to that which is good; and now if you prove me and the doctrines I preach, you will find that they are not like the pope (Catholic) or anything else you have ever heard; you will find it to be the true gospel of Jesus Christ.

"Natives: Missionary, your talk is good and the governor and chiefs are well pleased with it; you are the first missionary from the land of white people that ever came to our poor land to live among us. The English missionaries at Tahiti never would come, because our land has not plenty of good things to eat like they have on that land. We have often asked them to come; but they always ask us what food we have to eat, and when we tell them that we have only cocoanuts, they say they can't come, but will send us a native of Tahiti. But those we don't want; for we have learned that they are as bad and worse than we are. And now, since you have loved us so much that you have come to live with us, we feel very glad indeed, and we will try to make you comfortable and happy. Tomorrow we will take you down to the landing place; but if this settlement is agreeable to you, the governor wishes you to come back to us and make this place your home. Our talk is done.

"It was now pretty late in the evening, and as I felt tired, I retired to rest to reflect upon the varied scenes of the past day and try to forget for a few hours, in sleep's embrace, my lonely situation."

Friday, May 2. Under this date Elder Grouard continues his narrative as follows: "I awoke the next morning (May 2nd) bright and early, and felt much refreshed considering the fatiguing voyage from Tahiti. Yet I could hardly realize my true situation, so strange and novel did it seem. The scenery with which I was surrounded, the strange appearance of the natives and the island, the odd manners and strange language of the people,

made it appear more like a dream to me than a reality. I took a short walk for recreation and curiosity; but the people were so curious to see me that I soon returned to the house. They prepared me a meal cooked in the ground, consisting of a fowl and the sprout of the cocoanut, the only vegetable the island produces. My table was spread on the ground, and my fingers served for knife and fork. After breakfast they manned a native vessel and started with me for the harbor or landing place on the other end of the island—about twelve miles distant. On our arrival there about 11 a. m., we found that the chiefs from the five settlements on the island had assembled there to hear the news from Tahiti and also to see the ‘orometua’ as they called me. The chiefs of the settlement where I first landed seemed most anxious that I should stay with them, though they all wanted me to come and live with them. They feared, however, that I would not be able to live on their food, as the island produced nothing but cocoanut, and the English missionaries had always said that they could not live there.”

Sunday, May 4. Elder Benjamin F. Grouard preached the gospel for the first time on the island of Anaa. He writes: “It gave me much pleasure to witness the great zeal the natives manifested to hear me preach and the good attention they paid while I was addressing them. My remarks were based on Mark 16: 15-17.

The next day (Monday, May 5) I returned to the place where I first landed with my luggage, consisting of my chest and bed, intending to make this place my headquarters; first, because this settlement was the most pleasantly situated of any I had seen, and secondly, because the people of that place were the most anxious to have me stay with them. By this time I had become quite reconciled to my fate, and felt considerably at home. My condition was already improved compared with my situation on Tahiti.

“In the village where I located, only two persons had been baptized by the English missionaries; one of these was a Deacon. Nearly all of the inhabitants took a lively and deep interest in my teachings, and the simplicity of the gospel surprised and delighted them, for they had been taught to look upon it as something very mysterious. My house was thronged from day-light till 11 or 12 o'clock at night, from week to week. Everybody, from the governor to the least subject, had questions almost without number to ask on religious and political topics, and some odd ones too. They seemed desirous that I should stand at their head, in civil as well as religious affairs. I told them, however, that I had not come to be their governor, but to teach them the way of salvation.

“I had been on Anaa about two weeks when one of the chief judges (Temahatu) came to me, desiring a private conversation with me concerning their law and its administration. They had

received their law, consisting of about forty articles, from Queen Pomare. Some of these articles were good, but generally speaking they were outrageously inconsistent. They were framed by the English missionaries, and instead of serving to diminish crime, they had increased it. For instance, it proscribed for the crime of theft that a fine representing the goods stolen fifteen fold should be paid. As only a few of the natives could pay this enormous fine, the custom was introduced that the relatives of the guilty party was compelled to assist in paying the fine, of which the government received one half. In this manner crime was made a great source of revenue to the government. The principles of moral virtue and honesty were entirely unknown to them. Add to this their avaricious disposition, and it is easily understood how the governors naturally would encourage the crime of theft. The large fine also served as an inducement for persons to falsely accuse each other. In the absence of any true conception of moral virtue, a husband and wife would sometimes single out some person whom they hated and accuse him of ravishing the wife. The victim was brought before the judges together with his accusers and there asked if he was guilty. If he answered in the affirmative, it only saved the trouble of asking his accusers before sentence was passed; but if he denied the charge, which he of course would, his accusers were questioned, and they insisted that the charge was true. That ended the matter and the accused was punished. Generally speaking the officers of the government were big scoundrels. Among the few exceptions was the man who came to me for counsel. He enquired, 'Must a person who joins your Church leave off work?' 'No,' said I, 'on the contrary, he must become more industrious.' 'What,' asked he further, 'can one do all manner of work?' My answer was, 'Yes, if it was honest work.' 'Well, then,' said he, 'I have an office in government, and in case I should be baptized, should I not lay it aside?' 'No,' said I, 'but you should be more careful and diligent and discharge your duties as an officer in truth and in righteousness.' He continued, 'Just one more question. I have once been baptized by sprinkling, and in case I am baptized by you, in what light shall I view that first baptism?' My answer was, 'You may view it as the work of man without God's command or approbation, and consequently as having no effect upon you whatever.' He then left me, saying that he would think of these things. Several others visited me during the week to ask similar questions and received similar answers. I could plainly see that the Lord was working in a powerful manner among them, and I had every reason to believe that a great work was commencing in their midst. Frequently, when I awoke in the morning at daylight, I would notice one or more persons standing in my door with Bible in hand, waiting for me to awake, so that they might ask me questions respecting some passage of Scripture.'

TEMPLE BUILDING AND WORK FOR THE DEAD.

(From a discourse delivered in the Tabernacle, Salt Lake City, Utah, October 5, 1908.)

BY ELDER RUDGER CLAWSON.

Perhaps the most striking feature of the Latter-day work, in which we are engaged, is temple building. We are a temple building people. Whenever and wherever the Lord has had a people on the earth, He has required them to build a temple or a House of the Lord to Him.

You will remember that in the early ages of the world, in the days of ancient Israel in the wilderness, that they had a tabernacle, a kind of movable building, suited to their condition, which no doubt, to them, took the place of a temple; at least, it was the sanctuary of God, a place where He could meet with His people. And there were many demonstrations of power and of the favor of the Lord witnessed in the tabernacle in the wilderness. Later on, in the promised land, a great temple was reared to the name of the Lord. It was known as the Temple of Solomon. It was dedicated to the Lord under very interesting circumstances and with demonstrations of power and divine acceptance. Later on, the Savior appeared many times in the temple at Jerusalem, and instructed the people there; and when that holy house was used for improper purposes, and was desecrated, the Lord drove the offenders therefrom, for He declared that it was His Father's house.

Even on this continent in the days of the Nephites, we learn that temples were built among the people; for Nephi declared that he built a temple of the Lord, and it was patterned after the temple of Solomon. At the time, or just prior to the time that the Savior manifested Himself to the Nephites, the people gathered around the temple in Bountiful, discussing the wonderful events that had transpired.

In these latter days, after the Saints had founded the city of Kirtland, a temple was reared there to the name of the Lord; and as in the case of the Temple of Solomon, the dedication of the temple at Kirtland was attended with demonstration of power and of divine acceptance of the Lord. He appeared to be well pleased with that work, and in that house the Saints enjoyed many glorious visions. An account of these is found in Section 110 of the Doctrine and Covenants under the head, "Visions Manifested to Joseph the Seer and Oliver Cowdery in the Kirtland Temple, April 3, 1836," from which this quotation is taken:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

"Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house.

"Yea, I will appear unto my servants, and speak unto them with my own voice, if my people will keep my commandments, and do not pollute this holy house.

"Yea, the hearts of thousands shall greatly rejoice in consequence of the blessings which will be poured out, and the endowment with which my servants have been endowed in this house.

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessings which shall be poured out on the heads of my people."

Why should the fame of that house, the first temple reared in this generation, spread to all nations? Because it was accepted of the Lord and the Lord Himself appeared in it, His voice was heard there declaring that He had accepted it and that He had accepted His people. And there were other glorious visions given. Moses, Elias, and Elijah appeared and committed keys of power and authority to the prophet.

A few years after the Saints settled at Nauvoo and founded that beautiful city, they reared a temple to the Lord. And again, when the people migrated to this western country and established a community in the mountains, they built a temple to the Lord. In their infancy, as it were in the days of their poverty, the foundations of this great temple were laid. After the Saints had settled in Cache Valley and had founded the city of Logan, they built a temple there; also one was built in Manti; also away in the southern part of the state at St. George a few people have built a temple. Thus we have in this mountain region four temples. Isaiah the prophet said, "In the latter day, the mountain of the Lord's house shall be established in the tops of the mountains and be exalted above the hills, and all nations shall flow unto it."

Brethren and sisters, go forth into the world, enter into the

mountains, visit the high places of the earth, and where—except here—will you find a temple erected to the Most High God? Surely Isaiah was inspired, and his prophecies are being fulfilled by the Latter-day Saints.

Let me call your attention to this significant fact, that these temples which have been erected at such a cost of time and means and labor were not built to beautify the country or to please the eye, or to attract the attention of strangers, but they were built for a greater purpose, and that purpose is emphasized in the following words, better, perhaps, than I can tell it:

"And again, verily, thus saith the Lord: Let the work of my temple and all the works which I have appointed unto you be continued on and not cease, and let your diligence and your perseverance and patience and your works be redoubled, and you shall in no wise lose your reward," saith the Lord of Hosts.

"And if they persecute you, so persecuted they the prophets and righteous men that were before you; for all this there is a reward in heaven.

"And again, I give unto you a word in relation to the baptism for your dead.

"Verily, thus saith the Lord until you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness to your baptism; let him hear with his ears that he may testify of the truth, saith the Lord, that in all your recording it may be recorded in heaven, that whatsoever you bind on earth may be bound in heaven; and whatsoever you loose on earth may be loosed in heaven." (Doc. and Cov. 127.)

These temples are therefore considered by the Latter-day Saints as the connecting link between the heavens and the earth; and here, again, because of the ordinances for the dead which are performed in the house of God, we are not only building up a great church upon the earth, but are laying the foundation for a great church in the spirit world. It is because of this, in my judgment, that the Lord emphasizes the importance of temple work, and that with us, His people, it must continue on, and not cease.

Some years ago a brother approached me and said, "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life; and I have done a great deal of hard work, but now I am somewhat feeble. I cannot engage in manual labor as heretofore. How shall I spend my time?"

I said to him, "Go to the House of the Lord."

"Thank you," he replied. "I will take your counsel."

About eight years later I met this brother again. He appeared to be very happy indeed, and there was an expression of joy in his countenance. "Brother Clawson," he said, "I have been working for my ancestors in the House of the Lord. After that conversation with you, I went East and gathered up eight hundred names

of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work. I am happy for the Lord has blessed me." He further said: "Upon one occasion, I saw in vision my father and mother who were not members of the Church, who had not received the Gospel in life, and I discovered that they were living separate and apart in the spirit world; and when I asked them how it was that they were so, my father said, 'This is an enforced separation, and you are the only individual who can bring us together. You can do this work. Will you do it?'"—meaning that he should go into the House of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil. And he informed me that he had attended to the work, and I rejoiced with him and congratulated him.

Just now at the beginning of this meeting, I went down into the audience, and a brother reached out his hand. I shook his hand and recognized him as a man who had been much in the temple, and I said to the person sitting next to him, "This is a temple man," and the brother spoke up and said, "Yes, I have officiated in the temple for twelve hundred souls." Then I turned again to the person next to him and said, "Our brother here may pass through life unnoticed; he may attract but little attention; but I tell you he will be a big man in the next world. He will be an important character there, because it will be known of him and be said of him that he turned the key of life and salvation for twelve hundred souls. And I submit to you, my brethren and sisters, is not that a mighty work, and are not that man's last days better than his first?"

The opportunities that are before us in the House of the Lord are boundless. Our dead are waiting, anxiously waiting for this people to go into the House of God and officiate for them that they may be liberated from the prison house in the spirit world. During the time our four temples have been in operation, there have been over three million ordinances performed in behalf of the dead, and over 240,000 ordinances in behalf of the living. So I maintain, and wish to strongly emphasize that probably the most striking feature of the latter day work in which we are engaged is the building of temples and officiating in them. We are a temple building people, and ever will be, for this is one of our duties, one of the obligations resting upon us, made binding upon every people who are blessed and accepted of the Lord.

GENEALOGISTS ABROAD.

[Mrs. Elizabeth C. McCune and Mrs. Susa Young Gates, members of the Woman's Committee of the Genealogical Society of Utah, while on their way to attend the meetings of the International Council of Women held in Rome, Italy, kept their genealogical eyes and ears open. Some of the things they saw and heard they sent to the Society, and we are sure the readers of this magazine will be interested in them.—EDITORS.]

THE NEWBERRY LIBRARY, CHICAGO.

The famous Chicago library was made possible through the munificent endowment of Walter Loomis Newberry, who died in 1868, leaving provision in his will for the founding of a general reference library, which should include books on medicine, history and genealogy, philosophy, philology music art and letters, etc. The endowment was considerably over \$2,000,000, and a board of trustees was named to administer the terms of the will.

The library is housed in a massive granite structure in Walton place, out in the north suburbs of the city. The cost was nearly half a million dollars, and the books stored within have cost, up to 1913, \$717,995. The yearly additions number thousands of dollars. The total number of books and manuscripts is 352,044. Books, especially scientific and special topic books, cost much money. Many people ask why genealogical books cost so much. The answer is, that there are so few to purchase them that each book must be listed high in order to cover the original cost of printing.

The third floor of this magnificent library is given entirely up to genealogical reference books. There are between 5,000 and 6,000 volumes here, which is insignificant in comparison with the New England or New York Genealogical library. But there is a special feature here that is unique in the annals of genealogical research work. Nothing like it has ever been attempted in any other similar library.

All library students are familiar with the ordinary cabinet of index cards, classified according to subject and author. But a genealogical student finds little value in such an index, as it is neither subject nor author that interests him, only the surname for which he is out on a still hunt. The book might be, as an illustration, Savage's Biographical Dictionary, or Farmer's History of Framingham; but if I were searching for Smith or Brown as a surname, what value is the title of a book to me or the name of its author?

It is this point which determined the wide-awake librarians of this institution to originate a genealogical index on a mammoth scale.

There are over 1,000 type-written indexed books—1,161, to be

accurate—each book measuring about 18x12 inches, with cardboard metal slips on the edges of each leaf and down the center between which—like an old fashioned photograph album—the long, narrow surname cards are inserted. These cards contain the surname, with the title of the book and usual shelf number, etc, found on an ordinary index card. Only, it is the surname which is indexed, not the book title or the author.

For instance: If you were hunting for Niebaurs or Niebaur, you would be given one of the "N" indexers and turning to "Nie" you would find a number of cards inscribed thus:

Niebaur Family of America.

Appleton's Cyclopedic of American Biography.

No. 72986.

S.1402.

Also other similar cards containing references to other books treating upon the Niebaur surname.

The courteous assistant librarian would bring these books to you, and you begin your labors on the Neibaurs.

These 1,100 volumes contain over 500,000 separate entries, or references to surnames found in the various books on genealogy and biography.

Engaging the brilliant assistant librarian, Mrs. Harriet Taylor, in conversation, she replied in answer to probing questions:

"Are people still interested in genealogy in Chicago? Why, they are on fire over genealogy. I know of no craze, except the love-craze, which can be compared to the genealogy craze. Mr. Felch, of Columbus, Ohio, says there are 610 professional genealogists in the U. S., but the work lacks cohesion. Things are hanging in the air; there is no root to anything. We need writers to present this subject ably and attractively to the public. We need a genealogical clearing house—say at Washington D. C., under Hon. Herbert Putnam."

"What would I advise a new beginner in this work to do? The same as I would advise an old stager at it—write, write write! Letters to relatives, to parish clerks, to ministers, to town and county record clerks, to genealogical papers and magazines. Write letters all the time. We need a department on genealogy in schools and colleges, studies and training school for genealogists."

The Utah genealogist left then, presenting Mrs. Taylor with our own lesson book issued by the Genealogical Society of Utah as a partial solution of the question at issue.

PEDIGREE HUNTING IN MONTREAL.

Pedigree hunting in the quaintly beautiful city of Montreal is like unto the traditional search for the traditional needle in the traditional hay-stack. Not that there be not pedigrees—and genealogies—and descendants—and forefathers and foremothers—espec-

ially foremothers—in bewildering profusion, but unless you *parley vous Francais* you are strictly out of most things—in Montréal.

You go out in search of the public library, emerging from the handsome Canadian Pacific railroad station up the hill or down the hill entrance, and you accost the burly and stolid Irish-featured, blue coated policeman:

"Is it the libraree?" he rolls out at you with an indescribable French-Irish twist to his tongue that sets you philologically and eugenically hunting—"and which do you wa-a-nt? There be sever-r-r-al."

Doing a Dickory, Dickory, dock mental process you just say:

"Any one. We want to hunt genealogical books, you know."

The puzzled policeman doesn't know, you know, and he looks at you as if you, too, spoke a mixed language.

"Well, you go to Frazier's libraree. Take the St. Lawrence street car, at the top o' the hill, see there—and go to the Notre Dame cathedral, and there you are, see."

Frazier's library sounds all right, so we board the whizzing car at the top o' the hill, see, and we shoot off through the widest of Montreal streets—the same which would be put to the blush by the streets up around Anderson's tower at home—and soon we get off at some street, and ask another policeman, and "it is just five minutes' walk," which of course, see, has to be further explained, see.

The walk does bring us to an open plaza or triangle, and there, kit-i-cornered from the cathedral is a solid old three-storied dwelling house, on the upper corner of which rests a very modest sign-board labeled "Frazier's Librarie."

Entrance therein is very difficult to find, as there are any amount of smallish wooden doors opening into smallish drug and gentlemen's furnishing shops; but after popping in and popping out of several we do actually come upon "Frazier's librarie," and behold, it is a bookstore!

Inquiry of the limpid brown-eyed smallish clerk, at the very smallish counter elicits the broken-French information that we must go "up-stairs" to find the "genealogee."

Up the narrowest of winding, hidden stairs in the back of the smallish book store we go and find in this other book-shelved, table-covered, low-ceiled small room another limpid-eyed, liquid-voiced French Canadian who assures us that the "libraree" has only books for sale."

Patient and detailed questions bring consternation into the limpid eyes, and the clerk finally "compreneks" enough to suggest that we should or might or may go up to the "Libraree-Civiquees."

"Of course," we say gladly to each other, "the Civic Library, city library—that's the place we want," and down we go through the crooked, winding, narrow stairs, and again get bewildering directions, to take the St. Lawrence car, and go to Shaftsbury street

—or something like that—and then you get off and walk ten minutes west and five minutes south—and there you are.

Nobody knows how many blocks there are here or there in Montreal—or anywhere in Europe, for that matter—it's five, ten or twenty minutes' walk from somewhere to anywhere.

Well, we found the Librairie Civique, by and by, and like all Montreal, it was a solid, substantial, honestly beautiful old stone structure that stood at the hill top crowded on every side by more or less handsome dwelling-houses.

The modest entrance, with double stair cases led us into a landing where another soft-spoken Frenchman directed us still upward.

The small readingroom was filled more or less, with quiet students at the few tables or in the fewer alcoves. Most of them were quite young lads—no doubt from the public schools.

The pretty gazelle-eyed girl attendant patiently listened to our simplified inquiry and then led us to the alcove where reposed the *Encyclopédia Britannica*.

"Non?" as we shook our disappointed heads. "Then here?" And a lot of books of history and biography were indicated with a sweep of her graceful arms. "Non? Then what—"

More detailed and enlarged explanations at last brought our meaning to her mind, and she triumphantly led us to an alcove where rested eight good-sized volumes, containing brief genealogical references to the old Canadian families. The title of the books we patiently copied—although it was all French to us—but the readers of this department will not be sorry to have the title and author of books that will surely prove valuable to Canadian descendants. It is: "Families Canadian. Published by Eusebe Senecal & Fils. Imprimeurs. Editeurs, Montreal, Canada, Author, C. Tanguay, ptre."

Shades of Mark Twain and Max O'Rell! Have the French-Americans at last awakened to the glorious fun of trying to find out who their grandfathers—and incidentally their fathers—were? We may now look to find Jacques and Terrence, Bichette and Biddy blossoming side by side in sweet amity on most modern Canadian family trees. And if there can be a sturdier, handsomer, more fetching eugenic combination, than these same French Irish Canadians, let them come forth!

SEARCHING FOR GENEALOGY IN SOMERSET HOUSE.

Twenty-four hours is a very little time for any sight-seeing in London town. And when you add to that the fact that London shuts all stores—shops they call them—government buildings and museums at noon on Saturday, and it's Saturday when you are there to search out genealogical conditions in England, you may imagine that it's ten to one against the American searcher.

However, two eager women traveled a score of miles in the new auto-busses from Deseret in Old Tottenham road up to the vicinity of Somerset House, which is not far from the Houses of Parliament and Westminster Abbey.

The amazing change noticeable beyond all other changes in ancient London is the comparative quiet in her streets. Fifteen years ago every wooden, iron-rimmed wheeled vehicle was drawn by horses over cobble pavements. And the uproar! The jangling, roaring, pounding confusion made conversation on the street impossible. Today, the horse, in London, is almost extinct. The elevated car tracks are not yet popular, but rubber wheeled electric cabs, busses, trucks and drays run in and out without too much haste and with the minimum of noise over asphalt pavements.

After much inquiry of the local blue-coats we found our way to the goal of all our fond genealogical aspirations—Somerset House. We hoped much and had heard much about Somerset House in its relation to pedigree-hunting. We came to the massive piles of buildings which face the Thames, but has its main entrance on the Strand. With beating hearts we entered through the arched passage way that leads into an inner, green courtyard flanked with stately buildings on all of the four sides.

The modest door into a tiny office held a wooden cage in which sat a discreet if ancient office-boy on a high stool. He looked out of his small window at us from under the placard marked "Information," and listened with evident dismay to a few of our many questions. He waved us wearily aside, bidding us to carry ourselves and our inquiries to one of the three small windows in the adjoining small office.

Over each of these windows was a placard marked "Deaths," "Births," and "Marriages," and inside each sat a clerk. A few people were coming and going and we walked up to the last window and asked our prepared questions—and watched the dazed look come into the face of the man behind the window. He recovered, however, and so did we.

No, there were no records there earlier than 1837, at which time a law was passed requiring all ministers of the United Kingdom to send the records of births, marriages, and deaths to this governmental registry office.

What would it cost to get the information concerning the death, birth, or marriage of a relative or client? The clerk handed out the following form which we reproduce here for our many readers in Utah. The death and birth forms are exactly the same:

Note.—The Statutory Fee for a Particular Search, which is restricted to the Indexes only, is 1s.

The Statutory Fee for a Certified Copy of an Entry, is 2s. 7d. in addition to the Search Fee as above.

MARRIAGES.

Application for a Particular Search. (Available for a day of issue only.)

The applicant may search the quarterly indexes of marriages for England and Wales, for a period not exceeding five consecutive years. Unless a precise five-year period be stated on this form by the applicant, the clerk of the desk will note on the form the two years to which the search must be limited.

The indexes date from 1st July, 1837, to within about nine months of the present time.

The particular 1 to 5 inclusive must be filled in by the applicant.

1. Christian names (or names, and surname of the husband.)
(These must be given as fully and correctly as possible.)
2. Christian name (or names) and maiden (or widowed) surname of the wife.

(These must be given as fully and correctly as possible.)

3. Date of marriage.

4. Period of search (5 consecutive years.)

5. Place of marriage.

The applicant to insert here the reference from the index:

Year

Quarter

District

Volume

Page of volume

Searched by

Taken out by

Signature of applicant

Address

Date of application

STATUTORY FEES.

	s. d.
A particular search in the indexes of registers or in a volume of non-parochial registers	1 0
Certificate of marriage	2 6
Inland revenue stamp (54 & 55 Vict., c. 39, s. 64)	0 1
	<hr/>
	3 7

EXTRACTS FROM REGULATIONS RELATING TO SEARCHES AND CERTIFICATES.

(9) Certificates will be prepared in due course according to priority of application (except that applicants who wait for them will have precedence over those who call again), and they will generally be ready for delivery within one hour; but when not applied for until after 3 o'clock in the afternoon, or, when many certificates are required by any one applicant, the certificate or certificates may not be ready until the following day.

(10) Should it be inconvenient for the applicant either to wait or to call again, the certificate will be sent post free, if the applicant will address an official envelope, which he may obtain from one of the clerks at the desk. Applicants must however understand that precedence will be given to those who wait or call again for certificates, over those who have them sent by post, and also that the latter must take the risk that the certificates bespoken may not prove to be copies of the entries desired.

(11) If the applicant having found the desired reference in the index does not desire to pay for a certificate at the time of the search, but may require one later, he should, before leaving the search room, hand the application form to the clerk in charge for signature. If

this signed form be produced at any future time, a certificate will be granted on payment of the statutory fee of two shillings and seven pence, no further search fee being charged.

BERNARD MALLET,
Registrar-General.

What would the clerk advise any American searcher to do who wanted to work in this office. Why, hire a trained genealogist, of course, Strangers would spend a lot of time and money needlessly, we were assured, and it is no doubt perfectly true.

The indexes are immense leather bound folios, piled in shelves to the ceiling, and would require the strength of a man to lift, much less to hold or examine at any length. Moreover, the applican must know that a marriage, birth or death did take place, and in what parish or shire. At least that was the rather confused understanding we got from our informer's far from clear explanations.

The world is a very small place indeed! While one of the travelers stood quizzing the clerk to his own consternation and to her own confusion, she heard her companion behind laughing and talking as if she had found an old and valued friend in that dusty, musty, tiny office, which was the veritable key-hole of all the treasures collected in that vast old palace now turned into a government registry office—Somerset House!

"Let me present my friend, Mr. Provand," and there stood the former member of parliament from Glasgow for 15 years who had known the McCunes for years. He it was who had entertained Mrs. A. W. McCune and Mrs. Emmeline B. Wells at tea on the terrace of the House of Parliament with some of his titled compatriots fifteen years ago when we were all at the London Congress of Women.

The Hon. Mr. Provand was himself interested in the subject of genealogy and entered happily into our plans. He suggested going down to King's College at Arms, which is the repository of all the heraldry and sign manuals of Great Britain. He also suggested that there was some kind of a genealogical exhibit down at Lincoln's inn. But when further questioned feared it might not be open on Saturday. He assured us that we could find our way about in spite of the crammed condition of the streets and sidewalks, adding that the English policemen were obliging and in a way anxious to help strangers. Quite unlike New York and Chicago officers of the city police, he opined with a twinkle in his eye.

"Well, but you remember the New York blue coats are all former British subjects."

"Irish," he laughed. "And a generation removed."

But we bade good by to our old and new friend after promising to let him hear from us when we returned to London, and took our way to the King's College at Arms. Our visit there was so

fruitful and so filled with genealogical suggestions that a whole future paper shall be devoted thereto.

GENEALOGY IN CASSEL, GERMANY.

To go hunting up genealogical conditions in an ancient German town, piloted by a prima donna, was a novel experience. But as the prima-donna aforesaid understood German "as he was spoke," and we didn't, the center of interest shifted from the pilot's opera halo to her ability to cope with German technical and antiquarian terms. She was quite equal to the occasion.

First we rode down to the old city—and it is pretty old, over 1000 years old—and found the solid built around old church that was there when Charlemagne went trumpeting and conquering all over Europe. Such a quaint old musty church it was, and it took hours to find a boy with a key to open it. Then there was no clerk and no pastor. But using German "as he or she was," and is spoke we came at last to the old, old stairs of an old, old castle, ceilings mostly less than eight feet high, heavy oak staintreads worn down and outward till they were unsafe, light filtered from long, dim windows in towers and walls, and at last a quiet room—an island of drab forgetfulness set in the midst of the restless currents of modern activities—here a bare half dozen drab clerks scratched slowly in the dim light on paper—it ought to have been parchment—who gazed in drab surprise at the vision of girlish enthusiasm who asked repeated questions about deeds and wills and vital statistics of the city and the churches of Cassel. Out of the misty intellectual atmosphere at last emerged some very definite instructions and the party at last fared forth for other information and record-receptacles.

The second tiny old office room in the thousand year-old castle walls to which we next bent our steps, was another far-away reminder of the dimly remote past, when men fought outside their castle walls and barricaded themselves inside o' nights to keep other maulrading barons from trespassing upon their particular preserves. For Cassel is very old and these old quarters where life is still lived and death is still known fascinated us beyond power of resistance. Inside these age-old German castle walls there was always the cloistered chapel where the swashbuckling baron kneeled him down on the cold flagging and made his priest say orisons for his bloody victories or prayers for his coming struggles. And it was in one of those tiny rooms in a tower that we found the records of that oldest of old churches in Cassel, the Brothers church. The clerk gravely but generously responded to the request put by the royal prima donna, for was she not also a government official of the kaiser's own realm? And out came the very oldest record in Cassel; such a precious, dim, yellow-leaved book it was, the cover black with age, the writing in Latin, and hardly discernible. Back it went to the year 1536 and the

parchment was worn and threadbare with handling. O, why doesn't the government of such countries have these precious records copied and the originals deposited in state receptacles? We ask that question everywhere, and the answer is the same everywhere. There is a perpetual conflict between the government and the clergy on this subject of record-making and keeping; and up to this time, the clergy have the best end of the bargain.

Once more on our way, we turned our faces towards the new city of Cassel, and right in the beautiful open square which has the splendid opera house at its further side, stands the city library. Here once again the name and title of our prima donna opened closed doors to us, and unsealed silent lips.

It was mostly scientific and technical works we found here, but after much discreet questioning, and some perhaps indiscreet rummaging, we found there about 67 volumes of a work called *Gothaisches Genealogisches Taschebuch der Briefadeligen Hauser, 1914. Gotha.* The author being Justus Perthes.

We learned that the Brothers church, which is the oldest church in Cassel has not such old records as the Reformed church. None of the records, however, go back of 1500, and the government has taken the records of each state of the German empire and deposited them in one of the central cities of the state. For instance, those belonging to Cassel or indeed to all Hesse, are all found in Marburg. While those belonging to Ehrenbrietstein, for instance would be found in Coblenze. The record-keeping was first begun in the duchy of Hesse under the Landgrav Phillip. Lutheran church records go back only to the year 1808.

The vital statistics and the legal records are kept in different places and buildings. So that it would consume much time to undertake a search in German towns. Only we found one illuminating suggestion. We were told that there is a book published called the *Familiengeschichte Quellenkinde.* The author is one Edward Hydenreiche. The book was published at Leipsic by De-gener. It is said to contain the names of the towns where all the German records are deposited; the amount, time and care given to these records, the cost of examining them and the addresses of all Genealogical societies and workers in Germany. We fear this may not all be true. But the prima donna claimed the privilege of sending off at once for the book to present to the Utah Genealogical society, and lo, it was done!

It will also cost precious money to get German records; for we learned while in Cassel, that one had to pay at least 30 cents an hour just for the privilege of examining such records, as are there, and he must do his own copying at that. Truly the way of the genealogist in Europe is hard. And yet—the wonderful rewards! Who could forego them? Not the enthusiasts who finally turned their faces from the lovely wooded hills of Cassel, waving the prima donna and the violinist "godentag" at the station.

STEED GENEALOGY.

COMPILED BY MATILDA CECILIA GIAUQUE STEED AND FANNY LOUISA STEED MEADOWS.

(Continued from page 87, Number 2.)

39. JANE STEED (*William, Thomas*), b. about 1823, m. William Matthews. They had:
- 106. JANE, m. Whitford Wilson.
 - 107. BRIGHAM.
 - 108. WILLIAM.
 - 109. HEBER.
 - 110. HYRUM, d. when young man.
 - 111. LAURA, m. Mr. Hogg.
 - 112. MARY ANN (twin to Laura), m. Alexander Bowman.
40. HARRIET STEED (*William, Thomas*), b. 25 Nov., 1826; d. 20 Nov., 1888; m. Joel Goss Reed, b. 22 April, 1824, at Rome, Ohio, and d. 22 Feb., 1899, at Camden, Ark. They had, all b. at Carrollton, Ill.:
- 113. LOUISE JOSEPHINE, b. 17 Dec., 1846; d. 16 May, 1854.
 - 114. MARQUIS LA FAYETTE, b. 10 Oct., 1848; m. (1) Eugenia Kelly, b. 30 Sept., 1854, and d. 20 April, 1883. She had: Edna Pearl, b. 14 May, 1874, and d. 28 June, 1896, and m. James M. Sanford; Son, b. 9 Oct., 1879; Callie Marie, b. 19 July, 1882, and d. 3 Feb., 1890. He m. (2) Maggie Mace, b. 6 Aug., 1868. She had: Artie M., b. 24 June, 1887; Susie Florence, b. 3 Aug., 1890.
 - 115. LAWRENCE WASHINGTON, b. 9 Jan., 1851; m. Mary Elizabeth Schafer, b. 21 June, 1882. Children, all born at Carrollton, Ill.: Clyde Leon, b. 23 Dec., 1883; Ethel S., b. 18 Feb., 1886; Jacob Henry, b. 8 June, 1888, m. Flossie Hart Sheuerman.
 - 116. ELLA LUCINDA, b. 28 April, 1853; m. Amos Schafer, b. 4 Sept., 1848, in Hardin, Ill.; d. 10 Aug., 1883. They had: Edgar Amos, b. 29 Sept., 1872, d. 10 July, 1911; Walter Clement, b. 11 Mar., 1874, d. 16 Sept., 1895; Dudley LeRoy, b. 4 Feb., 1876; Jessie Harriet, b. 3 Feb., 1879; Henry Lawrence, b. 26 Dec., 1881, d. 30 June, 1910.
 - 117. ADELIA ANNAWAN, b. 5 Oct., 1855; d. 19 Sept., 1912.
 - 118. LILLIAN ANNETTE, b. 1 Dec., 1857.
 - 119. ANDREW EDGAR, b. 18 Oct., 1862; d. 3 April, 1864.
 - 120. BLANCH WINONA, b. 4 July, 1865; m. James R. Connole, and had: Francis Barnard, b. 30 Nov., 1893; James Leo, b. 7 Oct., 1898.
41. WILLIAM STEED (*William, Thomas*), b. 21 June, 1833, at Malvern, England; d. 14 Feb., 1886; m. Sarah R. Keas. Children all born at Virden, Ill.:
- 121. WALTER LAWRENCE.
 - 122. PINKIE VIOLA, m. (1) George P. Johnson, 28 April, 1881; he d. 9 Jan. 1883 She m. (2) Robert Morris, June, 1885.

123. EFFIE, b. Aug., 1865.
 124. WILLIAM A.
 125. DAISY P., m. Edward Collins.
 126. BESSIE V., m. Mr. Campbell.
 127. NINA B., m. Henry Loud in 1910 in St. Louis, Mo.
 128. LOLA F.
42. ANDREW STEED (*William, Thomas*), b. 22 Dec., 1836, at Malvern, England; d. 9 April, 1909; m. Celia Simpson. Children all born at Medora, Ill.:
 129. ZODELLA, m. William Dae.
 130. NELLIE JANE, m. C. H. Dae, and had: Andrew and Nellie Mae.
43. TALITHA STEED (printed Matilda in former record) (*William, Thomas*), b. 22 Mar., 1838, in Malvern, England; m. Joel Goss Reed.
44. EMMA AMELIA STEED (*William, Thomas*), b. 4 July, 1829, at Great Malvern, England; d. 24 Aug., 1847; m. William Wood.
51. SARAH ELIZABETH STEED (*John, Thomas, Thomas*), b. 25 Dec., 1836, in Malvern, England; m. Joseph Harrod, b. 1831, in Cheltenham, Eng.; d. 29 Mar., 1891. She came across the plains in 1856 in one of the hand-cart companies which was belated and suffered extreme hardships. They had, born in Farmington, Utah:
 131. SARAH JANE, b. 27 Dec., 1861, d. 17 June, 1862.
 132. CHARLES JOSEPH, b. 16 June, 1863.
72. GEORGE HENRY STEED (*Thomas, Thomas, Thomas*), b. 11 Mar., 1850, in Keokuk, Iowa; m. Mary Holt, b. 14 May, 1853, in Salt Lake City, Utah. Children, born in Farmington, Utah:
 133. ALICE BELL, b. 19 April, 1872; m. James Willis Keatley, b. 14 Jan., 1864, in Cooperstown, Pa. Children: Charles Willard, b. 15 Nov., 1905, at Tremonton, Utah; James Leland Stanford, b. 28 June, 1907; d. 16 Feb., 1909; Richard Trevelyn, b. 5 Nov., 1910.
 134. JOHN WADDINGTON, b. 19 April, 1874, d. 11 Nov., 1912, m. Elida A. Johnson. They had: Carmel Virginia, b. 21 Mar., 1908, at Bothwell, Utah; Ireland Milroy, b. 6 Aug., 1911.
 135. GEORGE MARCO, b. 28 Nov., 1876, at Farmington, Utah; m. Irene Rounds, b. 21 Aug., 1884, at Bountiful, Utah. Children, all born at Roweville, Utah: Llyyan Evelyn, b. 20 April, 1899; Vivian, b. 22 Jan., 1901; James Hershel, b. 22 Oct., 1902; Alice Lucile, b. 4 June, 1904; Erma Mary, b. 23 Feb., 1906; LeGrand, b. 20 Nov., 1908; Carmer, b. 27 Feb., 1910, d. 15 Nov., 1910; Januita Irene, b. 22 Aug., 1911.
 136. KATIE, b. 12 Oct., 1879, at Farmington, Utah; m. Robert Jackson, b. 11 Sept., 1876, at South Banks, Eng. Children: Oscar Herman, b. 2 Sept., 1898, at Farmington, Utah; Charles Cecil, b. 1 June, 1903, at Centerville; Joyce Katharon, b. 21 Dec., 1913, at Mclead, Canada.

137. JAMES THOMAS, b. 23 Aug., 1887, at Farmington.
 138. WILLIE EUGENE, b. 19 Oct., 1892, in Farmington.
73. THOMAS JOSEPH STEED (*Thomas, Thomas, Thomas*), b. 3 April, 1853, at Farmington; m. Susannah Davis, b. 7 June, 1852, in Henry Co., Ind. Children, born at Farmington:
139. ANNA AMY, b. 26 Dec., 1873; m. Frederick Wm. Meadows b. 10 June, 1870; d. 15 May, 1903. Children: Ethel Rosina, b. 9 Feb., 1894; Frederick James, b. 12 Feb., 1896; Anna Louise, b. 28 June, 1900.
140. WILLIAM RUFUS, b. 9 Jan., 1876; d. 14 Sept., 1907; m. Maud Drusilla Hollingsworth, b. 30 June, 1876, at Farmington, Utah. Children: Iva May, b. 23 Oct., 1893, at Porterville, Utah; William Rufus, Jr., b. 28 Nov., 1895; Verna Drusilla, b. 16 Feb., 1896, m. Thomas Leroy Smith; Anna Angeline, b. 8 Mar., 1900; Eva Estella, b. 11 July, 1903, at Croydon, Utah.
141. WALTER RALPH, b. 9 Jan., 1876; d. 12 Jan., 1876.
142. THOMAS JOSEPH F., b. 25 Aug., 1878; m. Charlotte Banford, b. 3 April, 1880, at Ogden, Utah. Children: Virgil Courtney, b. 1 July, 1898; Lola Prudence, b. 4 Oct., 1900, at Kanesville, Utah; Vernon J., b. 22 Dec., 1902, at Clinton, Utah; Trilby Almeda, b. 2 Dec., 1906, at Clinton; Samuel Joseph, b. 14 June, 1909, at Ogden, Utah; Girl, b. 26 Mar., 1914.
143. LAURA GRACE, b. 25 Oct., 1880; m. George Christian Mitchell, b. 22 Feb., 1879, at Riverdale, Utah.
144. ETHEL PRUDENCE, b. 6 April, 1883; m. Frederick Evan Mitchell, b. 17 Aug., 1881, at Riverdale, Utah. Children: Frederick Evan, b. 5 Sept., —, d. same day; Norma Amy, b. 30 Dec., 1906; Franklin Elmer, b. 30 Nov., 1908; Max Ernst, b. 30 Dec., 1910; Phyllis Janette, b. 9 Mar., 1913.
145. FANNY ROSE, b. 10 Dec., 1884; m. John Richard Johnson, b. 2 Dec., 1883, at Hooper, Utah. Children: John Therald, b. 4 Aug., 1905; Maurice, b. 7 Dec., 1906; Mildred Rose, b. 9 Oct., 1908; Norman James, b. 21 Nov., 1910.
146. EZRA VICTOR, b. 3 June, 1887; m. Hilda Kirkman, b. 31 Dec., 1885, at Alma, Wyo. Children: Walter Victor, b. 11 Sept., 1908, at Clinton, Utah, d. 24 Sept., 1908; Nelva, b. 26 Dec., 1911, at Clinton, Utah.
147. CHARLES ELMER, b. 13 June, 1889; m. Florence Mabel Flint, b. 15 Jan., 1889, at Kaysville, Utah. Children: Ronald Joseph, b. 24 Dec., 1911, at Kaysville; Wilkie Charles, b. 16 Dec., 1913.
148. HORACE JAY, b. 12 Oct., 1891; m. Ruth Lury Wade, b. 21 May, 1895, at Sweetwater Co., Wyo.; d. 13 Dec., 1912. Child: Virchie True, b. 6 May, 1912.
149. GEORGE ANSON, b. 6 May, 1894; m. Carrie Ella Stokes, b. 9 April, 1899, at Clinton, Utah.
75. ARTHUR ALBERT STEED (*Thomas, Thomas, Thomas*), b. 23 June, 1856, at Farmington; m. (1) Mary Florence Bigler, b. 4 Jan., 1857, at Florence, Neb.; m. (2) Maud Skeen. Children of first wife:
150. ARTHUR ALBERT, b. 20 April, 1879, at Farmington, Utah; m. (1) Henrietta Winno-Jean Griffith, b. 16 Feb., 1881, at

Ogden, Utah; m. (2) Lena Lewis, b. 3 Feb., 1876, at Ludwighaven, Germany. Children of first wife: Bernice Florence, b. 13 Sept., 1899; Allen Griffith, b. 16 Mar., 1902; Elsie Fay, b. 8 May, 1907.

151. GRACE FLORENCE, b. 10 Feb., 1883; m. William I. Stone, b. 26 Jan., 1880, at Ogden, Utah. Children: William Spencer, b. 20 Mar., 1902; Florence Helen, b. 11 Sept., 1903; Carlyne Elaine, b. 23 May, 1909; Alice Virginia, b. 19 Jan., 1913.
152. FRANKLIN BURTON, b. 14 Jan., 1887, at Farmington; m. Pearl Lehmburg.
153. STANLEY STANFORD, b. 16 Feb., 1890, in Uintah Co., Wyo.; d. 30 Sept., 1890.
154. MATTIE FRANCES, b. 17 Sept., 1892, in Uintah Co., Wyo., d. 8 Jan., 1893.
155. HARVEY HANNA, b. 25 Nov., 1896, at Ogden.
156. NELLIE VIRGINIA, b. 3 Sept., 1899, at Ogden.

76. WALTER WILLIAM STEED (*Thomas, Thomas, Thomas*), b. 29 May, 1858, at Mona, Utah; m. (1) Julia Marie Wilcox, b. 14 Mar., 1861, in Farmington, Utah. He m. (2) Alice Bell Clark, b. 14 Jan., 1869, at Farmington. Children of first wife, born in Farmington:
 157. ANNA LAURA, b. 1 July, 1881; m. Joseph John Walker, b. 16 Feb., 1882, at Syracuse, Utah. Child: Golden Steed, b. 17 Mar., 1907.
 158. ALICE MARIA, b. 11 Dec., 1882; m. David Larson, b. 14 Jan., 1875, at Bear River City, Utah. Children, born at East Garland: David Walter, b. 16 Nov., 1905, d. 23 Sept., 1906; Rhoda, b. 19 April, 1909; Alice Marie, b. 9 Aug., 1912.
 159. JULIA LOUISE, b. 27 Nov., 1884; m. William R. Roberts, b. 20 Jan., 1884, at Layton, Utah. Child: Walter Lynn, b. 15 July, 1910, at West Layton, Utah.
 160. WALTER WILLIAM, b. 30 Oct., 1886, at Farmington; m. Elma Cook, b. 28 April, 1890, at Syracuse, Utah. Child: Walter David, b. 8 Nov., 1913, at Clearfield, Utah.
 161. VERA PRISCILLA, b. 5 Dec., 1888, in Farmington; m. John Phillips Payne, b. 23 Oct., 1887, at Syracuse, Utah. Children: Julia, b. 22 May, 1909, at Syracuse, Utah; Virginia, b. 5 May, 1911, at Island, Idaho; John Phillips, b. 14 Dec., 1913, at Clearfield, Utah.
 162. MARION JOSEPH, b. 23 Oct., 1890; m. Alice Irene Sanders, b. 10 Feb., 1895, in Salt Lake City.
 163. CHLOE IRETA, b. 19 Oct., 1892, at Farmington; m. David C. Cook, b. 16 Mar., 1892, at Syracuse, Utah.
 164. BERNICE, b. 4 July, 1894.
 165. GLEN WILCOX, b. 26 July, 1896.
 166. ELSIE, b. 29 Jan., 1899.
 167. THOMAS, b. 23 June, 1901; d. 7 Dec., 1904.
 168. RUTH, b. 30 Oct., 1903, at Syracuse.
 169. RULON JAMES, b. 27 Mar., 1906.

Children of second wife:

170. MILTON EZRA, b. 23 Jan., 1899, at Farmington.
171. THOMAS JOSEPH, b. 22 April, 1900, at Syracuse.
172. NEWEL, b. 2 Oct., 1902, at Syracuse.

173. WILFORD WOODRUFF, b. 22 June, 1904.
 174. HUBERT JOHN, b. 27 Aug., 1906.
 175. RHODA ALICE, b. 24 May, 1909.
77. LAURA LOVINA STEED (*Thomas, Thomas, Thomas*), b. 26 Aug., 1860, at Farmington; m. Edward A. Cottrell, b. 14 June, 1857, in London, England. Children:
176. MARY LUCINDA, b. 27 Oct., 1882; d. 22 Feb., 1886.
 177. EDWARD IRA, b. 19 Mar., 1885; d. 30 Mar., 1885.
 178. FLORA LOVINA, b. 5 May, 1886; m. Isaac G. Lambert. Child: Laura Euphemia, b. 21 Jan., 1907, at Raymond, Canada.
 179. FREDERICK WILLIAM, b. 14 Feb., 1888; m. Eliza Salmon, b. 11 Sept., 1887, at Coalville, Utah. Child: Ruth, b. 13 Feb., 1910, in Salt Lake City.
 180. EDNA AUGUSTA, b. 13 Aug., 1891; m. Mark Antony Germo, b. 19 Feb., 1893, in Salt Lake City.
79. IRA EDWIN STEED (*Thomas, Thomas, Thomas*), b. 21 Jan., 1864, in Farmington; m. Matilda Larson. Children, born in Farmington:
181. ARTHUR EDWIN, b. 13 Dec., 1891; d. 16 May, 1902.
 182. ANDY PERALTA, b. 5 Dec., 1892; d. 31 Oct., 1911, at Grand Island, Neb.
 183. REUEL NYE, b. 1 Feb., 1896.
 184. RAPHAEL LEE, b. 13 Sept., 1897.
 185. RALPH REED, b. 13 Sept., 1897.
81. ALICE CHARLOTTE STEED (*Thomas, Thomas, Thomas*), b. 10 June, 1867; d. 2 Aug., 1895; m. Amasa Lyman Clark, b. 6 June, 1865, in Farmington. Children all born at Farmington:
186. ALICE MAUD, b. 28 Oct., 1886; d. 9 July, 1887.
 187. AMASA STERLING, b. 19 Mar., 1888. M. Eleanor Viola Spargo, b. 7 June 1888 at Belmont, Ray Co., Nevada. Child: Alice Josephine, b. 18 Aug. 1911 at Mercur, Utah.
 188. HERALD RAY, b. 18 Oct., 1890.
 189. GRANT STEED, b. 23 July, 1892. Is at present (1914) on a mission to Australia.
 190. MILTON J., b. 15 July, 1895; d. 21 July, 1895.
82. FRANKLIN DAVID STEED (*Thomas, Thomas, Thomas*), b. 6 Oct., 1869; m. Annie Amelia Robinson, b. 8 April, 1870, in Farmington. Children:
191. OLIVER FRANKLIN, b. 14 Oct., 1887, in Farmington; m. Mabel Loranda Lindsay, b. 4 Oct., 1888, in Heber, Utah. Children: Melva, b. 27 April, 1909, in Provo Utah; Dean R., b. 10 Oct., 1910, in Provo; Julia, b. 7 Sept., 1912, in Sterling, Canada; Jack Lindsey, b. 15 Jan., 1914, in Sterling, Canada.

192. AMASA MERLIN, b. 21 Aug., 1889, at Farmington, Utah; m. Fanny Alice Wilcox, b. 1 Mar., 1888. Children: Amasa W., b. 12 Sept., 1910, in Sterling, Canada; Ruth, b. 31 Jan., 1913, in Sterling, Canada.
193. ANNIE LEONA, b. 1 Oct., 1891, in Farmington; d. 10 Oct., 1905.
194. LUCY, b. 20 Nov., 1893, at Farmington.
195. RUSSEL LEE, b. 14 June, 1896, in Farmington; d. 7 Jan., 1897.
196. BLAINE ROBINSON, b. 26 Oct., 1897, at Farmington.
197. ALTA, b. 27 Oct., 1899, at Farmington.
198. FAITH, b. 2 April, 1902, in Sterling, Canada.
199. GRANT R., b. 4 June, 1904, in Sterling, Canada.
200. EUGENE R., b. 19 July, 1906, in Sterling, Canada.
201. LEVONA, b. 1 Oct., 1909, in Farmington.
202. FERN, b. 18 Jan., 1912, in Farmington.
203. DORIS, b. 27 Jan., 1914, in Farmington.
85. JOHN JAMES STEED (*Thomas, Thomas, Thomas*), b. 31 May, 1862, at Farmington, Utah; m. Bertina Nathalia Miller, b. 21 Aug., 1865, at Farmington. Children:
204. JAMES FRANKLIN, b. 5 Aug., 1886; d. 19 Feb., 1888.
205. IVIE NATHALIA, b. 2 Feb., 1889, at Farmington; m. Joel S. R. Parrish, b. 11 Mar., 1881, at Centerville, Utah. Children: Joel Steed, b. 18 Jan., 1909, at Centerville; James Wayne, b. 18 April, 1912.
206. GERALD MILLER, b. 20 Oct., 1891, in Farmington.
207. HELEN MAR, b. 12 Nov., 1894, in Farmington.
208. MARY ELIZABETH, b. 30 July, 1897, in Farmington.
209. ALICE, b. 24 May, 1900, in Logan, Utah; d. 15 Mar., 1902.
210. JAMES BAILEY, b. 24 Oct., 1903.
211. FLORENCE, b. 19 Nov., 1907.

95. EDWARD ALVIN STEED (*Henry, Ann, Thomas*), b. 25 July, 1852; m. (1) Phebe Vilate Smith, daughter-of Lot Smith; m. (2) Clara Orliva Wilcox, b. 28 June, 1867, at Farmington.

Children of first wife:

212. HENRY.
213. LA FAYETTE.
214. LOT SMITH, b. at Littleton, Morgan Co., Utah.

Children of second wife:

215. CLARA MYRTLE, b. 29 Nov., 1888.
216. EDWARD LIONEL, b. 8 Nov., 1890.
217. LEON RACHEL, b. 13 May, 1892.
218. JUDITH, b. 4 Mar., 1894.
219. RULON LEE, b. 30 Dec., 1895.
220. IRENE, b. 26 Nov., 1897.
221. BURTON LEWIS, b. 4 Mar., 1900; d. 24 July, 1908.
222. DIVETTA, b. 29 Jan., 1903.
223. LAVERNE, b. 27 Mar., 1905.

(TO BE CONTINUED.)

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from page 82, No. 2.)

The searcher having read through and extracted all the genealogical data recorded of the family and set them in order from this (or similar) document, will appreciate finding a group of names already treated in this desirable way. Scottish records are unique, having recorded so many names in this form; they appear to be unlimited in number.

James McDiarmid in Dailchelish, married Mary McConnel, June 28, 1777, and had born: Duncan, 20 May, 1778; Margaret, 4 Jan., 1784; Marjory, 11 April, 1787; Mary, 10 Nov., 1789; Archibald, 5 Dec., 1791; Lucy, 9 June, 1794.

ARDCHATTAN.

James McIllirioch and Elizabeth Morrison, married 19 May, 1769, and had children: Mary, b. 8 Mar., 1770; Archibald, b. 3 April, 1773; James, b. 9 June, 1776; John, b. 15 July, 1778; Catharine, b. 12 April, 1782; Duncan, 23 July, 1784; Alexander, 3 Aug., 1786; Anne, 5 Aug., 1788; Donald, 8 Aug., 1790; Colin, 23 Jan., 1794.

John Oatt and Margaret Cameron, in Barcaldine, had: Henry, b. 15 May, 1756; Ann, b. 16 Sept., 1758; Mary, b. 19 July, 17—.

Donald Turner and Janet MacCalmun, at Kirktown Muckairn, had: — dr., bapt. 12 Aug., 1766; Mary, b. 29 Oct., 1767; Christian, b. 6 Jan., 1774; John, at Ferlochan, 15 Nov., 1775; Alexander, b. 29 Oct., 1779; Catharine, b. 8 Jan., 1784; Hereot, b. 6 May, 1787.

ABOYNE, ABERDEEN.

Children of Robert Cromar, formerly at Boat of Charlestown, afterwards at Moneymusk: Katharine, 13 Dec., 1744; Jean, 26 Mar., 1746; James, 26 Oct., 1747; Isabel, 22 Oct., 1749. All born at Charlestown.

ALLOA, CLACKMANNAN.

Children of John Gilchrist and Margaret Faichney: Euphan, b. 15 Sept., 1776; Margret, b. — April, 1778; James, b. — Aug., 1780.

Children of John Henry and Margaret Neil: James, b. 14 Jan., 1779; Robert, b. 1 Oct., 1780; Ebenezer, b. 25 Sept., 1782. (Neglected to be registered in their proper place till obliged.)

William Sharp, son of William Sharp and Margaret McLeran,

born 10 Mar., 1768. Was lately baptized upon his own application, 22 Feb., 1790.

Robert Watt and Isabella Cram, had born: Janet, 23 Nov., 1811; Robert, 26 July, 1815; Isabella, 28 Jan., 1818; Helen, 16 Nov., 1822; Jane, 12 April, 1825; Thomas, 20 Dec., 1827; John, 4 Nov., 1830.

ALLOA.

Children of William Welch and Margaret Shaw: Alexander, b. 8 May, 1776; Mary, b. 2 Aug., 1778; George, b. 15 April, 1781.

Children of John Thomas Erskine, younger of Mar. Esq. and Mrs. Janet Miller, eldest daughter of Patrick Miller, Esq., of Dalswinton, Dumfries: John Francis, b. at Hallyards, Peebles, 28 Dec., 1795; Jean, b. at Hallyards, Peebles, 23 Feb., 1797; Frances Jemima, b. at Edinburgh, 6 Sept., 1798; Jean Janet, 9 June, 1810.

Children of Henry David Erskine (3rd son of John Francis, Earl of Mar. Esq.), and Mrs. Mary Anne Cooksey, native of Ledbury, Hereford: Henry David, 5 Nov., 1806; John Francis, 17 Nov., 1808; Walter Coningsby, 12 July, 1810; James Augustus, 22 Oct., 1812; Henry David, 15 June, 1814. All born at Warkworth.

PAISLEY (ABBEY) RENF.

The Abbey parish records are very important ones. It is the original parish in which Paisley and a large part of the surrounding district was included till about the middle of the 18th century. At that time three town parishes were formed out of the mother parish, viz.: High Church, Low Church, and Middle Church; and separate records were ordered to be kept by each. The Abbey parish retained by far the greatest number of the inhabitants, as its bulky records attest. In more recent times, owing to the increasing population, it was found necessary to add five other parishes at intervals of time. The records of these later ones are hardly likely to attract or interest the family historian; but one can never tell. Below will be found some examples of tardy registering—names which remained unrecorded for a period of over 50 years! The amount of labor one would have to expend to catch up such entries as these in a place like Paisley would be enormous. The depositions as well as the other items selected will be found interesting.

Note—In this month, August, 1738, was the Disjunction 'twixt the country parish and the town of Paisley.

The children of William Dallas Pursel (formerly of the Commissariat Staff of the British army survey on the continent and lately and now residing with the Earl of Glasgow at Hawkhead), and Margaret McIntyre, his spouse: Augusta Carr, b. 9 Nov., 1813, at Warwick St., St. James, Westmister, Middx.; Sarah McPhearson, b. 22 Dec., 1814, in the town of Brussels; William Boyle

Majoribanks, b. 4 July, 1816, in the Rue St. George, in the Cambrai Depart't du Nord, France; Jessy Dallas, b. 3 Dec., 1817, St. James, Westminster; George Ross, b. 14 Nov., 1822, at Hawkhead House.

1823—Deposition of James Small. In the presence of Alexander Campbell, Esq., Sheriff substitute of Renfrewshire, etc., appeared James Small, residing in North Croft St., who being solemnly sworn, Depones that the Deponent's son Robertson Small, was born in the Abbel parish, Paisley, upon the 9th and baptised the 19th day of July, 1788: and farther Depones that he recorded it on the first leaf of his family Bible at the time, the date above mentioned of his said son's birth. All of which he Depones to be truth as he shall answer to God.

Signed, James Small.
Alex. Campbell.

Alexander Chambers and Isobel Tarbet had born: Agnes, 19 Dec., 1776; John, 27 Dec., —8; Margaret, 2 April, 1781; Tarbet (son), 3 July, 1783; Janet, 28 Feb., —6.

James Gilmor (Gilmour) and Agnes Fulton had born: Agnes, 18 Jan., 1784; Margart, 28 Mar., —6; James, 27 Mar., 1789; John, 20 May, 1791.

Registered, 31 Dec., 1855, Janet, dr. of William Gilmour and Margaret Thomson, born 19 Aug., 1798.

1841, July 17. In the presence of one of Her Majesty's Justices of the Peace, etc., Compeared Andrew Halden, weaver, residing at present in Newton St., High parish, who being solemnly sworn, Depones that Janet Halden, his lawful daughter by Helen Richmond, his wife, now deceased, was born in Maxwelton in the Abbey parish, on the 24 Nov., 1797. All of which is truth.

Signed, Andrew Halden.
George Todd, J. P.

We the undersigned believe the above to be true. John Brown, John M'Farlan, James Gibb.

1844, July 16. To the Session Clerk, etc.

Sir: I have been long desirous of getting an extract of my age from the Session books, but have been disappointed in finding it there. I believe by information from my parents that I was born on the 24 May, 1794, and that my elder brother and friend will certify to the same effect. On such evidence I hope you will grant me a parochial certificate, etc.

Ebenezer Henry,
Manufacturer, 142 George St., Glasgow.

We, Robert Henry, elder brother of the above designed Ebenezer Henry, and John Henry, nephew, do declare that we believe what is set forth in the above letter as to the age of the said E. H. is true to the best of our knowledge and belief.

Signed, Robert Henry.
John Henry.

Alexander Homes and Janet Smith had born: John, 10 Dec., 1773; Elizabeth, 14 July, —5; Janet, 20 Jan., 1781; Matthew, 4 July —5.

Registered, 31 Dec., 1855, Walter, son of John McGibborn and Mary Anderson, born 1 May, 1799.

To the following children the parents' names are not registered: Elizabeth McCargon, b. 13 May, 1800; Mary McCargon, b. 14 Sept., 1801; Charles McCargon, b. 18 July, 1803; Janet McCargon, b. 25 Dec., 1804; Agnes McCargon, b. 5 Feb., 1806; Margaret McCargon, b. 16 Sept., 1807; Janet McCargon, b. 7 April, 1812.

Glasgow, 16 Dec., 1833. Compeared Eliz'th Ewing, relict of the deceased John Munn, late Feuar in the Abbey parish of Paisley, before one of H. M. Justices of the Peace for the Co. of Lanark, who, etc., Depones that John Munn, Jun'r., her son, at present residing in Renfrew St., New Town and Abbey parish of Paisley, was born in Ferguslie in the parish aforesaid upon the 17 Sept., 1808.

The mark (X) of Elizabeth Ewing.

John Alston, J. P.

Ann, daughter of John Stark, weaver, Millarston, and Ann Stevenson, supposed by herself to have been born in July, 1799.

Registered and baptised 7 Mar., 1843.

PAISLEY (MIDDLE).

James Imbrie, bleacher, and Janet Pateson, had born: John, 4 Aug., 1776; James, 26 Nov., 1778; William, 15 Feb., 1782; Margaret, 15 Aug., 1785; Janet, 15 Feb., 1788; Hope Moncreif (dr.), 25 July, 1789; Charles, 4 Sept., 1790; Agnes, 14 Mar., 1792; David, 10 Mar., 1795.

BOTHWELL, LAN.

Robert Allan, workman, and Grissel Mackie, had born: Thomas, 4 May, 1795; Elizabeth, 26 Mar., 1797; Robert, 1 Jan., 1800; James, 18 April, —3; Francis, 26 June, —5; Andrew, 16 May, —9.

Testificate in favours of Priscilla Brownlie, a single person, dated at Dalzell, 16 Aug., 1757: Certifies that the bearer hath lived in the Paroch of Dalzell for the most part from her infancy preceeding Martinmass last [11 Nov.] and nothing is known here to impede her reception into any Christian congregation or society where Providence may order her residence.

James Cross, portioner at Bellshill, and Elizabeth Nelson, had born: James, 25 June, 1784; Margaret, 20 Nov., —5; John, 12 Aug., —7; Agnes and Elizabeth, twins, 11 Oct., —9; Isabel, 19 July, 1791; Alexander, 20 June, 1793; William, 30 Dec., —5; Janet, 20 Oct., —8; David, 28 July, 1801; Mary, 3 Jan., —4; Edmond, 16 June, 1810.

(TO BE CONTINUED)

OUR PIONEER MOTHERS: A TRIBUTE.

By ANNIE WELLS CANNON.

Read at the Memorial Meeting conducted by the Woman's Committee of the Genealogical Society of Utah, in honor of the Pioneer Women.

To pay a fitting tribute to our pioneer mothers, though a most beautiful thought, is no easy task. Not easy, because the subject is so big! There are no words in any or every language to compass it. When speaking of his mother, a recent poet said: "Men do not praise in words their daily bread," and that expresses the true feeling of filial love. We do not "praise in words our daily bread," and mothers are our daily bread—a part of our very life.

The pages of our history abound in praise of those valiant men who threaded their way through prairie, plain and mountain pass, into these fastnesses and founded an empire, and if one reads between the lines, he will find there were women just as valiant, just as brave, whose task was perhaps the harder. The spirit of adventure which impels and strengthens man for great endurance and conquest is generally offset in woman, by a spirit of sentiment and tenderness, which draws her closer to home and its environments, and causes her to fear change and new experiences. If one could close the eyes and look back through the years, to those trying and exciting days prior to the exodus from the city of Nauvoo, whilst the men were making and painting wagons, trading for horses and cattle, testing harness and saddles, the women were quietly gathering out of the home those necessities they must have, and selecting from among the treasured belongings the dearest things; knowing full well there would not be place in the wagons for all. How quietly they move from room to room—these gentle women—taking a farewell of each inanimate object almost as though it was a living thing, and could understand; tenderly touching here and there a little cradle, a baby's chair, and with longing sighs, wondering if its little owner would live to the end of the journey. As the trembling hands softly close the door to the beloved place they have known as home, the tear-brimmed eyes look into the distance as though to fathom the unknown land beyond and behold what God has in store. Oh, the faith, the hope, the trust which helped these women to close their eyes and quench the longing for precious things around them and look afar, where in prophetic vision they might see the land of Zion awaiting their approach. On and on they came, over the frozen Mississippi, across the Iowa prairies, where countless unmarked graves tell the terrors of that journey, down to the fever-stricken camps on the Missouri, over plain and desert land, where the Indian and buffalo had heretofore held undisputed sway, into the rugged mountain passes. Day after day, night after night, longing for

that journey's end until the hungry eyes may look and the weary feet may tread upon the promised land. Between the leaves of our mother's daily journals on a tear-stained page, we sometimes find a prairie flower or a lock of shining hair, noting that some loved one had that day been laid to eternal rest on the wayside. There was sweet Aunt Zina left on the Chariton with a new-born baby in her arms, without kindred, her loving father having succumbed to the fever and her brother having been enlisted in the Battalion and sent to Mexico with the army. There was the valiant Mary, the wife of the martyred patriarch, who led her little band, helping with her own hands to guide and care for the oxen as well as perform the tasks of mother and mentor for her party all through the weary journey. There was Eliza R. Snow, like Miriam of old, comforting and cheering the despondent travelers. Vilate Kimball, Mother Whitney, Mary Ann Young, Aunt Prescinda and Aunt Bathsheba, Isabella Horne, Leonora Taylor, like ministering angels they went among the people waiting upon the sick, giving instruction in the care of children, lending a helping hand in the homely tasks of the camps and always building up the faith and courage of each other. There seems no need to mention names, for these are but a few among a host of noble, loving, tender women who performed every task, oftentimes too sad to think about, with heroic fortitude.

Sister Horne tells how the Indians helped themselves to the cooking utensils and other things when they visited them, and how for fear they might be troublesome and steal the cattle, and perhaps the children, the Saints humored them and gave them of those commodities which meant life and sustenance. So they came, traveling through storms of snow, wind and rain. Roads had to be made, bridges built, rafts constructed, and in the camps there was suffering from poverty, sickness and death, and again there was a degree of pleasure and merry-making, and always there was hope and faith that ere long the weary way would terminate and they know the place foretold by the prophet Isaiah where he says:

"Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of her stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers. * * * . . ."For the Lord is our judge, the Lord is our law giver, the Lord is our king, he will save us."

With what joy they hailed the sight of that hertofore unheard of mail service of the plains, the dried skeleton head, whereon was written in President Young's characteristic writing, "Camped here," giving the date, "all well," signed Brigham Young. No messenger ever brought greater happiness, for these unique symbols marked the way of the vanguard of the pioneers, and in

those few words told them a volume of cheer and comfort. There were among those companies great patriarchs with their fine families of beautiful girls—the Dilworths, the Hoaglands, the Trees, the Ivins, the Snows, the Deckers, the Alleys, the Cannons, the Lamsons, the Richards, and others whose names we love and whom we know as our pioneer mothers though in their youthful anticipation they may have found the journey less hard than their elders did.

Foremost among the pioneer women, because they really were the first, and history gives us no women more heroic, were Clara Decker Young, Ellen Sanders Kimball, and Harriet Decker Young. The first three women to make the journey and enter the valley.

The pioneers had worse enemies to conquer than an armed force and the women were as Spartan as the men in subduing the arid desert and building the first rude homes.

Not only was there danger from the Indian and the grey wolf but poisonous reptiles and vermin infested the place, and these were no easy foe to conquer.

These three brave women remained with the few left to guard and make ready for the influx of refugees that were in the companies, while their husbands and the stalwarts of the company went back to meet the emigrants.

Over the seas from distant lands others who had heard the good tidings were gathering to Zion to become a part of that noble throng we call our pioneer mothers. From Great Britain, from Scandinavia, from Holland, and other lands, on they came in great numbers, many enduring even greater hardships than our earliest emigrants. In the close quarters of the steerage of sailing vessels, taking sometimes weeks instead of days to cross the ocean; and many loved ones were buried in the sea; then on the land hundreds walked the whole distance from Iowa to the valley, some pushing in hand carts their few precious belongings. Their pitiful story was told by the trail of bleeding footprints.

Mete praise could not be given to such heroism. The descendants of such mothers can only show in deeds, not words, to those sweet mothers who are with us yet and to the memories of those who have left us reverence and tender thoughts.

Remember, even to the last moment of our lives, that one's mother is the dearest of all earthly things. Burden her not with cares or sorrows, but give her some return for her unselfish love.

Remember the last thought of the Master's life was for his mother. When, as He hung bleeding on the cross and beheld His weeping mother, He turned to His beloved disciple and committed her to his care, saying: "Man, behold thy mother. Woman, behold thy son."

There is a tenderness even about the name of mother that seems to shed a glory round about. Not my mother, not your mother,

but our mothers. All honor to the noble pioneer women of this the promised land.

A sweet and touching thought is beautifully expressed in the following lines by Charles S. Ross:

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet,
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers! as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers!—as they pass one sees again
Old garden-walks, old roses, and old loves."

GENEALOGICAL RECORDS OF FAMILIES.

Duncan M. McAllister of Salt Lake City, Utah, has devised and published a Genealogical Record of Families which is the latest, and we think, one of the best arranged books of its kind. The size is handy, 9x6 inches, a book which can be placed on the shelf with other books, or easily carried around. The first twenty pages are devoted to the grouping of families under father, mother, and children, opposite each name being the page number in the book where the history of each individual may be found. For this history, the following side headings with columns for the dates are printed: Born at....., Baptized (christened) by....., Schooling commenced at....., Education continued at....., Graduated....., Religious affiliation....., Confirmed by....., Avocation....., Migrated from....., Married to....., by....., Member of....., Political affiliation....., Official position....., General condition of health....., Height....., Weight....., Chest size....., Color of hair....., Color of eyes....., Specially interested in....., Died of..... at..... One half of the double page containing these headings is left clear for other "Important events." Seventy blank pages at the back are for "Notes."

There are 137 pages in the book. Bound in half leather; it sells for \$1.25. Orders filled by the Genealogical Society of Utah.

HERALDIC VISITATIONS.

Among the most valuable genealogical treasures of Great Britain are the records compiled by the Heralds of olden times. Many of these records have been preserved and are now being published by the various genealogical societies of Great Britain. The Genealogical Society of Utah is in possession of many of these publications, and the following account of how the Visitations come into existence will be of interest:

The original proclamation of King Henry V, which was the first step towards Heraldic visitations, was dated June 2, 1417, and was to the effect that no man of any estate, degree or condition whatsoever should assume arms unless he held them by right of inheritance or by grant of some person who had the power so to privilege them, and that all persons should make it appear to officers to be appointed, by whose gift they enjoyed such arms, excepting those who had borne arms with the king at the battle of Agincourt. The College of Arms was not established until 1485.

At irregular intervals, when the visitation of a county was determined upon, Clarenceux or Norroy, king of arms, armed with special powers by the sovereign and the lords of the privy council, issued his summons to the bailiffs of each hundred or to the mayors or other chief officers commanding them to notify each of the gentry, included in an accompanying list of names, that they should appear before his deputies at a certain place and on a certain day in order that their pedigrees might be duly recorded and their right to the arms and to the consequent title of "gentleman" be certified and any irregularities corrected.

The heralds appointed as deputies, accompanied by their staff of registrars, scribe and draughtsmen proceeded in due time to sit as announced in the most convenient towns to receive and record, as brought in to them by the neighboring gentry, their descents, and to acknowledge or respite or refuse altogether the arms which might be put forward, according to whether the proofs submitted to them were satisfactory. Every faculty was offered on the part of the heralds to make their work complete.

The announcement of the approaching visitation often caused excitement and in many cases alarm. The heralds were armed with great authority and it depended entirely on the character of the individual deputy whether this was used in an arbitrary manner, even to the extent of breaking down family monuments and destroying other heraldic devices, a power which Dugdale put into force in 1667. Letters written to Dugdale show that he possessed a sway equal or almost superior to the authority of the secular sovereign. It can be readily understood, therefore, how the old gentry whose position was known and assured in their own district might hesitate to submit their degree to the judgment

of a stranger who was himself judge and jury and there was no appeal. It was not in human nature at least in the character of most men to be thus exalted as the representative of the Earl Marshall and through him, of the crown itself, and sent down into a country district without having a due sense of the great dignity with which they had been clothed and the heralds were particularly sensitive to any neglect or want of respect.

It was to the heralds' interest to record the greatest possible number of the gentry of a county, but the limits within which they must work were distinctly marked out for them and every instinct of the dignity of their position, loyalty to their order and fear of the consequences of any fault constrained them to carry out their instructions fearlessly. Some times angry feelings were aroused, the heralds' authority was slighted and their summons to appear greatly neglected. It is probable that in the earlier visitations this was not so much the case.

The heralds found many persons who pretended to have the right to bear arms. When such persons' claims were not established by proof they were "disclaimed." In such instances shields were pulled down and defaced by the heralds, but in most instances these were put up again the moment the herald's back was turned. The heralds entered and registered the descents of all who applied, but those who were proved to have no right to coat armour were publicly notified of the fact. Thus we find many genealogies entered in the visitations without any arms attached and the names occur among the list of disclaimers.

We have many instances of consideration and forbearance on the part of the heralds. There are cases in which the scion of an ancient stock attended the heralds and recorded his descent and arms and was excused the fees on account of poverty, that is, more regard was paid to blood than to position. Many instances are on record where the heralds would have spared persons "from disgrace," but the terms of their commission were inexorable, the "nobilis" must be distinctly upheld, the mandates of the Earl Marshall's court had gone forth—prove your lawful right to the arms which you have been using or be disclaimed. Any idea that the heralds should shield their friends is quite inadmissible—the dignity of their commission surmounted all personal consideration and its terms were strictly carried out.

Every allowance was made for those who had difficulty in proving their right to arms. The pedigree was entered and the arms were respite for proof. Even though the proof was never obtained and entered the pedigree still remains, which, after all, is the important thing for the modern genealogist.

The heralds underwent privations and labors, traveling through their districts on horseback and stopping in country inns in those centers which seemed most convenient and where the neighboring gentry would most readily wait upon them. The established

scale of fees in their court was not excessive and during the visitations, when expenses must presumably have increased, they must have been little more than sufficient to repay the labors and outlay of the herald and his staff. We are told that "the yearly Pention allowed them was Garter £40: Clarencieux and Norroy £20 each: six heralds at £13 6s 8d; four Pursevants having amongst them all £69 6s 8d—anything beyond this arose from fees."

Some criticism has been made against the heralds of the sixteenth and seventeenth centuries that their work was so imperfect and many families have no mention in their records, but it is more just and reasonable to suppose that the heralds did all within their power than otherwise. Being human, they must have encouraged the gentry to come in with their fees and to show such satisfactory proofs as would confirm to them their proper social distinction. The heralds warned them of their approach a month or so beforehand and came with books and attendants to their very doors. In heraldry there is no room for supposition, either a man is a gentleman of coat armour or he is not, he may be an equally respected yeoman. All the heralds sought to establish was the truth.

DEFINITION OF FAMILY GENEALOGY.

Human life is like unto a mountain stream that flows from unknown springs to unchartered seas. An individual life has its known entrance and exit. Not so with the family. It was never born; it will never die. So complete and wonderful is a family, that the term is hard to comprehend or define. The strains of blood in the veins of a twentieth century Bicknell are as numerous as the sands of the shore or the multitude of the stars. To find the Adam and Eve Bicknell would be a search as hopeless as for the Holy Grail. A family genealogy is a bit of the infinite in terms of the finite; a sample of creative energy, working through men and women, who, for a few centuries, bear the Bicknell name. What name we bore, two thousand years ago, no man knows. What name we shall bear two thousand years hence is beyond our ken. What we do know is this, that a common name, peculiar physical, mental, and spiritual characteristics unite a few thousands in relations of mutual acquaintance, fellowship, brotherhood, love. The family, called your name, is one of the units of a national, a world life; the ends it serves are to cement a closer brotherhood and to foster true sympathy, co-operation and faith. A family genealogy gives identity and personality to scattered forces, and makes the interlinking of lives more real, natural and helpful. The Bicknell genealogy is a grouping of a body of men, women, and children, a section of world workers who should make good as beacon lights on the beacon hills for the races of men.—*Thomas W. Bicknell, in Bicknell Genealogy.*

CONDITIONS OF BRITISH PARISH RECORDS.

[The following letter from the British genealogist, George Minns, is of interest in explaining to those who have research work done in Great Britain, the difficulties which are encountered in handling the parish records.—EDITORS.]

April 28, 1914

The Genealogical Society of Utah:

Since Christmas I have had the pleasure of sending you work for some 36 applicants gathered from a much larger number of parish and other records in various counties of England and Scotland; most if not all, I trust, will afford satisfaction to the recipients.

In some instances the information received, as a foundation to work upon, has been of the scantiest nature; but I have done what I considered best, and what I believe is only possible under the circumstances, to obtain the names required without running into much expense. This also applies to those cases where a given record contains little or nothing of interest to the applicant. I sometimes hear from the latter that they find names are repeated in the lists which are sent them from time to time. Perhaps it would be as well to describe briefly for the consideration of those who do not know, what a parish record is—one which had not yet been printed, or even copied by a modern and legible writer. There is just about as much resemblance between an original manuscript, and a printed copy, as there is between a book of mathematical problems, and another containing the answers to the same. There are exceptions, but the majority of those I have inspected have complications and defects that puzzle and vex by their number and variety. These take up no small part of a searcher's limited time to unravel.

In some there is such a confused mass of scrawls, faded or quite obliterated and undecipherable matter, mixed events and dates, almost forgotten items crowded in between lines, sometimes upside down, marginal notes, etc., that it is no wonder that the scribe or scribes entered names a second time. As a rule births or baptisms, marriages, and deaths or burials are kept in separate books for the greater part of the period they cover; or in the case of small parish records, in different parts of books.

The events are set down, or should be, in chronological order. The families are not kept distinct or even in alphabetical order, neither is there an index to the surnames; therefore it is a matter of inevitable scrutiny of every page or line of a page, till the name required is found. It often takes as long to search under one heading as it does under another.

I feel confident that this condition of things is unknown to a great number of persons who are interested in genealogy, from the letters I receive.

In the case of births or baptisms, the parents' names must be repeated each time a child is recorded. If the mother's maiden name is not recorded under baptisms, the marriage record or banns book must be searched, which, if found, necessitates repeating the parents' names. In the event of a son or daughter marrying, there is another repetition of their names. Lastly, in the event of all—the father, mother and child—dying, they are repeated again. This must be so. It is a matter of one or more entries under each of the three events and not the actual number of different names, which count. The methods adopted by the recorders in this country are not the most satisfactory ones.

Another point which should be well understood is that the searcher must pay all dues and demands whether the record affords many or few names, or none at all. He frequently has to pay the fees before the books are opened.

THE LANCASHIRE PARISH REGISTER SOCIETY.

The Lancashire (England) Parish Register Society's report presented at the Society's annual meeting on May 7, 1914, gives some interesting items regarding the progress made in the printing of parish registers in Great Britain. We quote from the report:

"When the Lancashire Parish Register Society was founded in 1898 it was stated that there were 111 Lancashire Parish Registers which commenced prior to 1700, and of these six had been wholly or partly printed, leaving 105 for the Society's operations. Of these 105, up to 1914, 52 of the earliest Registers have been printed (with full indexes) by the Society, and manuscripts are ready for the press (or the Registers are available for transcription) of 32 others.

"In other words, there are only 21 of the Registers to be still dealt with, and all but 7 of the 21 are in the West Derby Hundred.

"The next issue of volumes should bring us to—at least—the 50th, and so we may term the year 1913-14 our jubilee year, and as such it will be, we trust, a year of very large output.

"Already two of our members have promised to give a volume each, and with two at least printed from the Society's funds, we are safe to arrive at Volume 50. But we trust that many of our members will be found to contribute either further volumes, or parts of volumes. The Librarians of Lancashire state that our volumes are now in great demand for purposes of Local History, and it would be well to get as many as possible issued before advancing years dull the energy or sight of our more enthusiastic members."

All the volumes of this energetic Society are in the library of the Genealogical Society of Utah. They are one of the choicest sets of books in its possession.

BOOK REVIEWS.

Some Chronicles of the Cory Family, relating to Eliakim and Sarah Cory and their descendants, Westfield, N. J., Ballston Spa., N. Y., with others from "John of Southold," By Harriet C. Dickinson. Cloth, 113 pages; price \$5. Address the author, 902 Madison Ave., Helena, Montana.

The author of this splendid, even if small, book, states that "so few American records of this family have survived, to furnish a basis for a history, and these so disconnected and incomplete, that to a novice adventuring it, the task presented almost insurmountable difficulties." She says further that "Mr. James E. Cory of Shelby, Ohio, spent many years of careful research, and to him is reserved the task of compiling a completed history of the family records." "It is said that all the Corys in this country sprang from one of the three men of the name who came to America in 1640-50. Thomas Cory settled in Chelmsford, Mass., William Cory settled in Portsmouth, R. I., and John Cory, called "of Southold," lived, it is supposed, in Massachusetts and then went to New Haven, Conn. It is not known if these men were related." Originally the name was spelled Corrie, in Scotland, but it has since met with many changes, viz.: Cori, Corie, Curie, Currie, Korrie, Korry, Corry, Corye.

Preston Genealogy, Orange County Branch, with Biographical sketch of the compiler, David C. Preston, Middletown, N. Y., pamphlet of 25 pages, illustrated.

Mr. Preston has for several years been tracing the descendants of the Preston family, and has the genealogical records of many families. This booklet contains only the Orange Co., N. Y., branch. He would like to get in touch with our Utah branch, that of the late Bishop Wm. B. Preston. He hopes to some day make a complete record of all the Prestons.

Record of the Family of Levi Kimball and some of his descendants, compiled by his grandson, Levi Darbee, 1861, revised and extended, 1913, by Robert M. Darbee; paper, 120 pages, with an appendix of 54 pages, both indexed. The appendix is devoted to the Darbee Family and some others.

Richard Kemball sailed from Ipswich, England, in 1634. The family settled first in Watertown and afterwards in Ipswich, Mass. John, son of Richard, changed the spelling of the name. Jacob, the second son, was the father of Levi, to whose family the record is devoted. The book is full of valuable genealogical information.

History of the Siderfin Family of West Somerset, England. By

James Sanders, J. P., CC., of South Molton, Devon. Press of W. J. Southwood and Co., Exeter, 1912.

It is a pleasure to receive an English family history, as such do not seem so plentiful as the American. A pedigree chart accompanies the book, showing clearly the line of descent. The author says, in a note to the Genealogical Society of Utah, that "there are many descendants in Denver, Chicago, British Columbia, Winnipeg, Alberta and Cincinnati."

Compendium of Notes on the Dwelly Family. Compiled by E. Dwelly, Genealogist, Fleet, Hants, England.

This is not a complete history of the family, but a good preliminary beginning. The notes extend to persons of that name both in England and America, and the compiler asks any who are interested and may have information to communicate with him. There are a good many useful pedigree charts in the book.

Bowman Genealogy. Fragmentary Annals of a Branch of the Bowman Family, to which is appended data relating to other Bowmans and the Spencers. By Charles W. Bowman, 309 C Street, N. W., Washington, D. C. Neatly bound in cloth, 108 pages; price, \$2.50. Address the author.

This book contains, 1 and primarily, the story of the descendants of Edward Bowman, of Amherst County, Va., some account of the Spencers of North Carolina, and the military records of the members of these families who served in the Revolutionary war. 2. The descendants of George Bowman, of Shenandoah County, Va. 3. The names of Virginia field officers of the Revolution. 4. A list of Bowmans, Spencers, and Morgans who were officers in the Continental army. 5. Extracts from the census returns of Virginia and North Carolina, giving heads of certain families, from 1782 to 1810. 6. The story of Wendell Bowman, of Switzerland. 7. Brief accounts of Nathaniel Bowman, of Watertown, Mass.; Zechariah Bowman, of South Carolina, and their descendants. 8. Bowmans of the Cyclopedias. 9. Descriptions of the coats of arms and family crests of the Bowmans of Great Britain and Ireland.

History of the City of Belfast in the State of Maine, Volume II, 1875-1900, by Joseph Williamson, compiled and edited by Alfred Johnson; 696 pages; Houghton, Mifflin Co., Boston and New York, 1913. Price \$5.00; address the compiler, 14 Arlington St., Boston, Mass.

The first part of this fine volume deals with the history of the town,—its municipal, religious, educational, commercial, industrial, fraternal development. None of the town's activities seem to be omitted. A record of all the births, marriages and deaths in the town from 1875 to 1900 occupies 253 closely printed

pages of the latter part of the book. There is also a complete index, both general and of names. Such a book as this, we should say, should be in every home in Belfast, Maine, as an indication of loyalty to ones own. What a blessing if every town in our land had such a record to transmit to posterity!

Historical Notes of St. James Parish, Hyde Park-on-Hudson, New York, by Rev. Edward P. Newton. Cloth, 88 pages. Price, \$1.12. Address the author.

This is mainly a history of the church and parish, but throughout the book there is much valuable genealogical information.

John Burgwin, Carolinian; John Jones, Virginian; their Ancestors and Descendants, by Walter Burgwyn Jones, P. O. Box 756, Montgomery, Ala. Cloth, pp. 119.

John Burgwin, the progenitor of the family in America, was born in Hereford, England, in 1731. As a young man he came to America, settling in Charleston, S. C. The progenitors came to Virginia among the first. They were of Welsh extraction, later from Devonshire, England. This book is beautifully printed and bound.

Chronicle of the Larkin Family of the town of Westerlie and Colony of Rhode Island in New England, Nos. 1 and 2 pamphlets, pp. 8 and 12. Published by the Larkin Family Association. Address Miss Annette E. Tucker, Hope Valley, R. I.

Number One contains an extended genealogical chart of the descendants of Edward Larkin of the Colony of Rhode Island. We are told that the compiler has accumulated 24 volumes of notes on the family, which ought to be a fund of information for future publications.

Historical Collections Relating to the Town of Salisbury, Lichfield Co., Conn. Vol. I; arranged and published by the Salisbury Association, 1913. Cloth, 154 pages; price, \$2.00; paper, \$1.50. Address, The Salisbury Association, Inc., Lakeville, Conn.

This the first of the Association's publications pertaining to the ancient town is a most creditable volume. There is a list of the names of the members of the Association, 477 in number. Then the vital records of the town to 1770, followed by the Gravestone records of the cemeteries. Part II is a brief military history of Salisbury.

Bicknell Family, History and Genealogy of, and some collateral lines of Normandy, Great Britain, and America; comprising some ancestors and many descendants of Zachary Bicknell from Barrington, Somersetshire, England, 1635. Edited and published by Thomas William Bicknell, Providence, R. I., 1913. There are 584 pages, and many illustrations, with complete in-

dex. Address, George A. Bicknell, 13 South William St., New York City. Price of book, \$10.00.

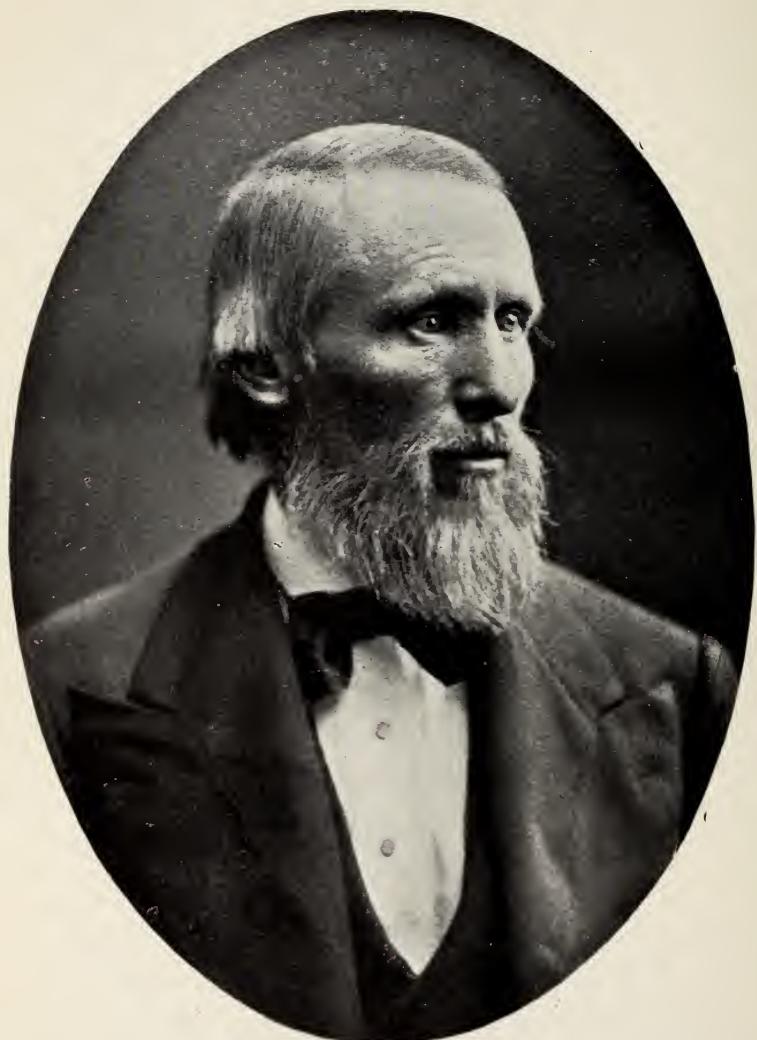
The author states that this book originated in the Bicknell Family Association, organized in Boston, in 1879. "The work of collecting and collating material was begun by Quincy Bicknell, of Hingham," and completed by the editor, 1913, who adds to the volume a brief account of his own life, dealing largely with his work as an educator. The people of the West will know of Mr. Bicknell by his active interest in them, and his recent offers of two libraries of 1,000 volumes each to two of our Utah communities. Seymour Bicknell Young, one of Utah's prominent men, is found in his proper place in the genealogy. There is in this volume a vast amount of valuable and interesting information. We are pleased to receive this book as a present to the Library of the Society.

Harrison, Waples, and Allied Families; being the ancestry of George Leib Harrison of Philadelphia and of his wife Sarah Ann Waples; by their son William Welsh Harrison, LL. D., member of the Historical Society of Pennsylvania. One hundred and one copies of this book were printed on Whatman's hand-made paper; bound in one-half morocco; pages, 176. Printed for private circulation. Address the author, 119 North Eleventh St., Philadelphia, Pa.

This book, being a "thing of beauty," ought to be a "joy forever." Much time and means must have been spent in gathering the material which enters this book and the putting of that material in such a beautiful form. Everything about it is as fine as the printers' and binders' arts can furnish. Some of the important family names, other than Harrison and Waples, found in the volume are: Leib, Jones, Benson, Gill, Riley, Burton, Trendall, Curtis, Wise, Robinson, West, Scarburgh, Whittington, Smart, Michael, Thorogood, Offley, Osborne, Hewett, Leveson, Bodley, Prestwood, De Rushall. There is an index and 83 full-page illustrations.

Richmond (Va.), Her Past and Present, by W. Asbury Christian, D. D. Cloth, 618 pages, 13 illustrations, price \$3.75. Address the author, 1009 West Grace Street, Richmond, Va.

The history of a famous city is here well told in this large and well-made volume—its early beginning in the wilderness, its thrilling scenes of Civil War, its later development along all lines. Besides the rosters of the various regiments and companies which Richmond contributed to the war, there is much genealogical information to be gleaned from its historical narrations.



THOMAS STEED

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

OCTOBER, 1914.

SALVATION FOR THE LIVING AND THE DEAD.

A Discourse delivered in the Tabernacle, Salt Lake City, Sunday,
August 19, 1900,

BY CHARLES W. PENROSE, VICE PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH.

One mark of true religion is a regard for the welfare of other people. True religion does not make people selfish. It creates in their hearts a feeling of charity and a desire to bless; not to injure in any way, not to wish the downfall or hurt of a fellow creature, but rather to desire his uplifting, and benefit, and comfort, and joy. Our Heavenly Father created the earth upon which we live for the comfort and happiness of His creatures. The plan of salvation, which was prepared before the foundations of the world, was designed for the improvement, the benefit, and the ultimate salvation of all His sons and daughters. When we have a desire in our hearts to bless and benefit mankind, we have the right spirit. When we feel a spirit of revenge, of retaliation, and a desire to do harm, that is not of God, but is from beneath. Our Lord and Savior Jesus Christ, we are told, "came into the world, not to condemn the world, but that the world through Him might be saved." That was the purpose of the coming of our Savior Jesus Christ in the flesh, and of the atonement that He wrought out for mankind by His death on the cross. The spirit of Christ is the spirit of salvation, the spirit of blessing, the spirit to do good, to improve the condition of the human race, and to prepare us all for the presence of our Eternal Father and to enjoy the glory of His kingdom.

One of the great differences between the faith of the Latter-day Saints and that of most of the denominations called "Christian" is that the Latter-day Saints teach that salvation is for all people, of

all ages, of all races, of all colors, who can be saved. The doctrine that the Lord has revealed through His servant the Prophet Joseph Smith is that salvation is to come unto all, and that none will be lost who can possibly be redeemed; that the plan of salvation is as broad as the fall of man. Our first parents broke a divine law, and through their disobedience death came into the world. As by disobedience of one man sin, and death as the wages of sin, came into the world, so by the atonement and obedience of one, life and salvation will ultimately come to all the family of Adam. "As in Adam all die, so in Christ shall all be made alive." This doctrine was enunciated by the Apostle Paul in an epistle to the Corinthians. The full meaning of that is not explained in the old scriptures, neither is it understood generally in the Christian world, but it was revealed in great plainness to the Prophet Joseph Smith and Sidney Rigdon. I will not read to you the vision which was given to them, explaining this doctrine of salvation, but will perhaps read a few verses of it, so that the full extent of the plan of salvation may be comprehended to some little degree by the congregation.

Let me say, first, that the book from which I am about to read contains some of the revelations of God to the Church of Jesus Christ of Latter-day Saints in this age of the world, and we regard these as Scripture. We believe in the Bible. We believe that "holy men of old wrote and spoke as they were moved upon by the Holy Ghost." We also believe that the same Spirit in this age of the world will make plain the things of God exactly in the same way as they were revealed in former times. In other words, we believe that the Spirit is the same in all ages, and that God and Christ are "the same yesterday, today and forever." If God could reveal His word through Prophets in the ancient times, certainly He can reveal His word, through Prophets in modern times. If not, why not? What reason is there that God should not make manifest His truth in the nineteenth century as well as in the first century, or in times before the beginning of the Christian era? Has the Eternal Father ceased to have power to make Himself manifest? Has He bound Himself with an oath and promise that He would not speak again, after He revealed Himself through the Prophets and Apostles in the first age of the Christian era and before that time? If so, where is His word and promise recorded? I know of nothing of the kind in the book that is supposed to contain the Holy Scriptures. The Bible contains some few things revealed by the Lord through His servants in former days, and by reading it carefully I find that it contains an abundance of promises that in the last times, in the times of "the restitution of all things spoken of by the holy Prophets since the world began," in the "dispensation of the fullness of times," in which God is to gather together in one all things that are in Christ, there is to be more light, more revelation, more manifestation of the power of

God, greater miracles and greater outpourings of the Spirit and the knowledge of God, until the time shall come when a man shall not have to say to his neighbor, "Know ye the Lord, for all shall know Him, from the least unto the greatest," and "the knowledge of God shall cover the earth as the waters cover the great deep;" so the prophets of old predicted. This being so, there is nothing unscriptural or unreasonable in the idea that God should reveal His word in this age of the world as He revealed it in former times; and as it was customary with Him when He had any special work to perform among the children of men, or any special truth to reveal, to raise up a prophet or prophets through whom His word was communicated, that in the last days He should act in the same way, seeing that He is an unchangeable Being.

We testify that in the nineteenth century our Heavenly Father has been pleased to open the heavens once more, and to send His Son Jesus Christ, our Redeemer, with a message of life and light, similar to that which He proclaimed when He tabernacled in mortality. We testify that angels have come down from the courts of glory, bringing light and truth for the enlightenment and salvation of all the human family, and a message to be carried to "every nation, kindred, tongue and people."

We recognize the fact that throughout Christendom there are various religious societies, composed in the main of good people, and having among them very talented men, some of whom minister in the name of the Lord without authority, while others explain the Gospel according to their understanding of it—which is very limited; and that there are people of all sects and denominations who desire to serve the Lord and walk in His ways, but who cling to the notions and ideas which have been handed down to them by tradition. We do not wish to interfere with any of them in their religious rights and privileges. We recognize the right of every man to worship God according to the dictates of his own conscience, and think that people ought not to be molested in that worship, and that they should be perfectly free to carry out their religious convictions, so long as they do not infringe upon the rights and liberties of others. That is the line we draw, and when men step beyond that, then the secular law ought to step in and protect people in the exercise of their rights, and from the designs and wicked acts of those who seek to infringe upon them.

But while we recognize this, we do not lose sight of this one great fact, which all people should consider; that as there is but one God for us to worship, there can be but one true religion. A variety of Gods might introduce a variety of creeds; but "there is one God even the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things." Therefore, the religion of God and Christ must be one. Truth is not divided against itself. Truth and error will clash, but truth and truth will always harmonize. Anything that God reveals must be true, for He is truth;

and everything that comes by the way of Jesus Christ, His beloved Son, must be true, for He is the way, the truth and the life. No error will be introduced into the world under the direction of the Father, or of the Son. And the Holy Ghost is "the spirit of truth." It guides into all truth. It takes of the things of the Father and the Son and reveals them unto men. It will not substantiate or reveal any error; but it will manifest truth and make it plain: Therefore, all that is error in the world, whether it be among Christians or pagans, is not of God, and is not recognized of Him. It will not lead to God; it will not benefit mankind; but it will do injury. It is the truth that exalts, that ennobles, and that will save mankind. Falsehood and error will not. Anything that is contrary to truth cannot be of God, but may be of that Evil One, who was "a liar from the beginning."

That there is an abundance of error in the "Christian" world as well as some truth, must be patent to everybody who has investigated the conditions of mankind in the present day, because these multifarious sects and denominations are discordant. They do not unite—except on special occasions when they meet together to denounce the "Mormons;" they can unite on that question sometimes. The spirit of division, strife and contention exists among people called Christians as well as among people called Pagans. That fact alone makes it evident that there is a great deal of error existing in what is called Christendom. That is because these various systems which have been established are the inventions of men. They may have been good men who started these different sects—I will not judge the matter; that is with the Eternal Judge—but these sects were the offspring of men. These men may have read the Scriptures, and have entertained certain ideas founded upon their reading; and they may have established these different systems in accordance with their sincere ideas of what was right. But sincerity of itself is not a conclusive evidence of truth. The heathen is just as sincere in his idol worship as the "Christian" is in his various modes of bowing down to Deity; and certainly the Latter-day Saints have manifested their sincerity before the whole world as well as before the heavens. The Elders of this Church who go into the world to proclaim the Gospel as they understand it, manifest their sincerity. Yet our 'Christian' friends will not recognize them as Christians, nor believe that they are right. They go out without purse or scrip, without fee or reward. They are not paid for their work. They make sacrifice of home and its comforts, and leave their loved ones behind, and go to face a frowning world, to meet persecution and obloquy, and sometimes imprisonment, stripes, and death. What for? To proclaim that which they know in their hearts is true. They are sincere enough, but that does not prove that they are right. Our "Christian" friends will acknowledge that. On the other hand, the sincerity that may be exhibited in the various "Christian" sects by the people who compose the

members, and by the preachers who teach them, is not of itself an evidence that they are right or that they have the truth. But the fact that they are divided and conflicting is proof enough that there is a great deal of error among them.

Now, that which comes from God is the truth. If Jesus Christ has a church on the earth under His direction and inspiration, containing men whom He has appointed, who hold His authority, who are sent by His word, and who have divine authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, that church will have the truth. It will not have error intermingled with it, because it will be directed by Christ, being His Church. Men may build up a church and call it the Church of Christ, but that does not make it so; it is the church of the men who organized it. If John Wesley—a good man as I believe with all my heart, a mighty man, who did a great and good work in the earth—organized a religious society and called it the Church of Christ, that does not make it so, and it is nothing more than the church of John Wesley. If other good men assemble together and agree on points of doctrine and organize a religious society that society is theirs. It is not God's unless He ordered it, revealed it, and accepted it.

I think that these simple ideas will be received by this congregation and by any reasonable person. If Jesus Christ had a church on the earth in the first century, it was the Church that He established. There is evidence that He did establish a church. By reading the New Testament it is plain that He organized it Himself; therefore it was His Church. He placed in it apostles, prophets, evangelists, pastors and teachers, (so we read in the epistle to the Ephesians, 4th chapter) "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God." These men were sent out to preach the Gospel without purse or scrip. They were commanded to "go into all the world and preach the Gospel to every creature." And the principles which they taught were the principles of Jesus Christ. The plan of salvation that they introduced was divine. It was not their own. When Paul preached to the Gentiles and Peter preached to the Jews, they preached the same Gospel, the same doctrine, by the same spirit. The people who received their word and repented of their sins, believing in the Lord Jesus Christ, were all baptized by one spirit into one body. There was but one body, no matter how many members there were in it; there was but one church, no matter how many branches there might be to it. The Church was one, the Gospel was one, the God they worshiped was one, the Savior was one. There was "one Lord, one faith, one baptism, one God and Father of all;" and the path that they walked in was the one way marked out by the Lord Jesus Christ, who said, "Wide is the gate and broad is the way, that leadeth to destruction, and many

there be which go in thereat ; because straight is the gate, and narrow is the way, which leadeth unto life ; and few there be that find it."

These men whom the Lord placed in His Church had the word of the Lord. God revealed Himself unto them. Jesus Christ manifested Himself unto them. This is one of the characteristics of the Church. It was in communication with its Divine Author. The Spirit that came down from heaven was in these men ; not only in them, but in the body of the Church. The whole body was quickened by it, led by it, and inspired by it. Therefore the truth was in the Church. But there came a great change after the Apostles were slain. Darkness came in like a flood and overspread the earth, as the prophet of old foresaw when he said that "darkness would cover the earth and gross darkness the people." Because of that darkness which has overspread the earth has come the condition that exists in the Christian world today.

Now, in this age of the world, I repeat, our Heavenly Father has been pleased to reveal Himself again. Hear it ! oh, ye people ! As sure as the sun shines in the heavens, as sure as we are in this Tabernacle this afternoon, the Mighty God, even the Lord, hath spoken, and is "calling the earth from the rising of the sun to the going down thereof." His word to all people is that the Gospel in its purity has been restored ; His Church has been set up again on the earth, under His personal direction ; Apostles, Prophets, Evangelists, Pastors and Teachers once more are endowed with the Spirit that comes from on high, and all people who receive their testimony and are obedient to the Gospel are baptized by one spirit into one body, whether they be Jew or Gentile, bond or free, and they are all made to partake of one spirit. This Gospel and the proclamation thereof is to all the world, to every creature. This is the commandment of God to His servants in the Church of Jesus Christ of Latter-day Saints. And all people will hear the sound thereof, no matter how much it may be opposed. The Elders of this Church, going out as the servants of God did of old, are endowed with the same authority, the same power, and the same right to administer in the name of the Father, and of the Son, and of the Holy Ghost. And the word of Christ is to them as it was to the early Apostles : "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. And he that rejecteth you rejecteth Him that sent me." The word of the Lord to all people everywhere is to turn from their wickedness, from their corruptions, from their false creeds, from their bowing down to anything that is not God, from the notions and ideas of men that have been preached in the world as the doctrines of Christ, and come unto God their Eternal Father in humility, in contrition, repenting of their sins, confessing them, and forsaking them.

This is a corrupt age. The world is full of evil. That per-

haps may be considered an extravagant term, for there is without doubt a great deal of good in the world as well as evil; but I mean to say that evil abounds everywhere. Take your "Christian" cities—those that have the most churches and chapels dedicated to "Christian" service—and sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is to repent, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every nation, tongue and people. The barriers that are now in the way of the progress of the servants of God will be broken down. War, plague, pestilence, famine, earthquake, the devouring fire the cyclone and the whirlwind will be agencies in the hands of an offended Deity to open up the way for the spread of the Gospel of Jesus Christ. Nations that today sit in darkness will hear it and the "Christian" nations will hear it; for the word of the Lord is to the priest as well as to the people, to the king as well as to the peasant, to those in high places as well as to those who grovel in filth and dirt on the earth or beneath its surface. To all people everywhere this Gospel is to go. Those nations where it is now impossible to proclaim the Gospel freely will be so overturned in the providences of our Father in this fast age that all nations will be opened and the Elders of this Church will carry the message to the uttermost parts of the earth.

Now in regard to people who will not receive the Gospel when it is presented to them. When they reject it, they reject the Lord. But are they to be everlasting lost and destroyed? If so, only a few people among the great family of the Eternal Father would obtain the blessings of salvation. What I will read to you from this book relates to the final condition of the human race. As I said, I will not attempt to read the whole of it; it would take too long. I will read only a few verses. But I recommend all people to read it fully. I consider it the most glorious manifestation of light and truth concerning the future of mankind that has ever been put in print. There is nothing in the Bible equal to this manifestation from God, of His plans and purposes regarding His children who dwell on the earth. The first part of this revelation contains the statement that Joseph Smith and Sidney Rigdon, being in the Spirit on the 16th of February, 1832, were surrounded by His power and light, and they beheld the Father seated upon His throne, and Jesus Christ, His Son, at His right hand, and the angels that surround the throne and worship before His face. The Lord manifested in this vision the conditions of the human family in the world to come, who will be partakers of the various degrees of glory—the celestial glory, the terrestrial glory, and the telestial glory. The part I wish to read is this:

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us:

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through Him all might be saved whom the Father had put into His power and made by Him.

"Who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him;

"Wherefore He saves all except them: they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment.

"And the end thereof, neither the place thereof, nor their torment, no man knows." (Doctrine and Covenants, section 76, vs. 40-45.)

My friends, the great truth is declared in this revelation that Jesus Christ will ultimately save *all* mankind, except a few who are called the sons of perdition, "who deny the Son after the Father has revealed Him." This is a very different idea of the plan of salvation to that which is entertained by most if not all our "Christian" friends, who say that we are very illiberal. They have an idea that the Latter-day Saints are very exclusive and illiberal in their religion. I wish to say here that there is no creed in Christendom which is so liberal as that which is believed in by the Latter-day Saints. We do not hold that all who differ with us in regard to the principles of salvation will be irretrievably lost. We do not consign our "Christian" friends, as they do us, to an everlasting hell, to frizzle and fry in brimstone and fire while eternity comes and goes; not at all. We do not believe that our Eternal Father will condemn any person who acts according to His sincere belief and who endeavors, as far as he can, to understand and practice what is true. The understanding and the practice of truth is that which exalts; and the time will come—according to our faith—when everybody who dwells on the earth, and those who have dwelt here and have gone away, will hear the sound of this one Gospel, one way of salvation, and all those who do not get into that one way are in the broad way.

There are millions and millions of heathens who never heard the name of Jesus Christ. What is to become of them all? There are millions of Jews who reject Jesus Christ as the Savior of the world. Are they all to be lost eternally? They will be, according to the doctrines of some of our very liberal "Christian" friends. According to their doctrines, no one will be saved who does not believe in Jesus Christ. And they have warrant for that in the Scripture; for "there is none other name given under heaven whereby men can be saved, than the name of Christ Jesus." That being true all who do not hear the name of Jesus Christ and believe in Him will be condemned. If, therefore only while men dwell in the flesh they may hear the name of Christ and have the

privilege of obeying His Gospel, then the vast majority of the human race, the sons and daughters of the Eternal God, will be doomed to everlasting punishment, according to the modern creeds. But according to what the Lord has shown to this Church by revelation, this Gospel will be preached to every creature. If people do not hear it while they dwell in the flesh, they will hear it after they leave the body. That is contrary to the doctrine of modern Christendom, I am aware. It comes right in contact with one of the tenets of faith of all "Christian" sects. They do not believe in the doctrine of preaching to men after they are dead. They do not believe that there is salvation for mankind after they leave this body. To use expressions common with them, "As the tree falls so it lies;" "as death meets us so judgment finds us;" "There's no repentance in the grave, nor pardon offered to the dead." That is modern "Christianity."

But that is not the Christianity of Christ. I would direct the attention of my friends to the book of the Prophet Isaiah. I will not take time to turn to it this afternoon. Read the 61st chapter, 1st verse, and you will find there this prophecy concerning the coming of the Redeemer: (See also 42nd chapter, 7th verse.)

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord."

Jesus Christ accepted that as a prediction concerning Himself, as you will read in the Gospel according to St. Luke, (4:18) by getting up in the synagogue on the Sabbath day and reading that Scripture to the Jews, testifying that it referred to Himself. Jesus, while He dwelt in the flesh, preached good tidings to the meek. He healed the sick; He comforted those that mourned; He bound up the broken-hearted. But how about proclaiming liberty to the captives, and the opening of the prison to them that were bound? The Apostle Paul says that when Jesus was raised up on high "He led captivity captive, and gave gifts unto men." How did He lead captivity captive? Why, Peter explained it, but the eyes of the "Christian" world have been closed to it for hundreds of years. In the 3rd chapter of the 1st Epistle of Peter, 18-20 vs., we read:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went—"

Now, mark it. He was put to death in the flesh; He was quickened by the Spirit; and He went—where? Our "Christian" friends say He went up to heaven. That is a mistake, because Jesus after His resurrection, when He appeared to Mary in the garden, said, "Touch me not; for I am not yet ascended to my

Father." (John 20:17.) Where did He go, Peter? Let us hear what he says:

"By which also He went and preached unto the spirits in prison."

Yes; Isaiah said He should "preach deliverance to the captives, and the opening of the prison to them that were bound." He went and preached unto the spirits in prison. Who were they, Peter? He tells us:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Now, if we will take that as it stands, and leave out the interpretations given by uninspired men and the nonsense preachers weave around it to mystify, we can understand it right enough. Jesus Christ was put to death in the flesh; He was quickened by the Spirit; His body lay in the sepulchre, while He went and preached to the spirits in prison, who had been there since the days of the flood. What did he preach to them? We can find that out by reading the sixth verse of the next chapter of this epistle:

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Here is an account of what was preached to them and the object of the preaching. He preached the Gospel to them, the same Gospel that He preached in the flesh. He preached it to them that they might be judged as men in the flesh are, because they had the same Gospel preached to them. They could not be judged like men in the flesh unless they had the same Gospel preached to them as men in the flesh had. The heathen who never heard the Gospel cannot be judged like those who have heard it; but if they hear it in the spirit, then they can be judged in the same way as other men are judged in the flesh; and they may live according to God in the spirit, because they can repent and receive that Gospel.

This is clear and plain to those who desire to understand it. But when men do not want the truth; when men live by publishing falsehoods; when men preach for hire and divine for money, and their craft is in danger, they do not want to see it, nor do they want their congregation to perceive it. We can thus understand what I read to you just now from this modern revelation. Jesus Christ died for the sins of the world, and He will eventually save all, except a few who are called the sons of perdition, who deny the Son after the Father has revealed him, who sin against the Holy Ghost, and against light and truth, and who are irredeemable. But all things that can be saved will be; for our God is a great economist. Everything in His universe is put to a good use, and nothing is lost. Not a particle of matter is annihilated. You may burn a substance and destroy its present form, but the particles

thereof remain, the original elements abide; they are indestructible, and God has a use for them somewhere in His universe. Our Heavenly Father will save everything that can be saved, and He will put it somewhere where it can be of use. All His sons and daughters, at some time or other in the eternity to come, will hear the Gospel, and will bow the knee; for as we are told in the New Testament, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And also: "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Philip. 2:2.) And then when they do bow the knee and receive Christ as their Redeemer, He will redeem and save them; He will take them out of the prison house, and He will lead captivity captive, again and again, until every son and daughter of Adam's race who can be saved will be brought out of hell and death, darkness and despair, suffering and punishment, and placed somewhere where they can enjoy existence and glorify their God and be of benefit to one another.

This is the Gospel of Jesus Christ as revealed to the Latter-day Saints. That is the Gospel in which we delight. Salvation! Oh, the joyful sound! We do not wish to condemn; we do not wish to injure; we do not wish to curse; we do not wish to revile our enemies. We are glad in the thought that even those who revile us, and persecute us, and say all manner of evil against us falsely for Christ's sake, will some day or other understand the truth as it is; and we hope, as instruments in the hands of God, that we will peradventure be chosen to help them out of darkness, out of despair and punishment, when they have paid their dues, because the authority that God has revealed continues and abides. It seals on earth and it is sealed in heaven. It does not depart with the body. The men whom God has called in this generation to labor for His cause, when they die and lay their bodies down, like their Great Master will go into the spirit world where there are myriads of people who need enlightenment—"Christians," pagans, heathens, all races, all tribes, all tongues. The work of the servants of God is to them in the spirit as well as to men in the flesh. They are to preach the Gospel to every creature, and the sound thereof will go to the uttermost bounds of the spiritual world as well as to the natural world; and every immortal spirit, son or daughter of the great Eternal Father, will have an opportunity to bow the knee and accept the truth.

But they will not all be saved in the same degree of glory. That would be unjust. God is just as well as merciful. His mercy balances with His justice, and His justice, with His mercy. One will not rob the other. There are eternal principles from which even He cannot swerve and still be God. God must govern Himself by the eternal principles of right. This He teaches to His children, and so far as we conform to that, so far will be our power, our glory, our joy and our exaltation in worlds to

come. The Gospel is preached to men and women in the flesh; and if they repent, and are baptized in the name of the Father, and of the Son, and of the Holy Ghost, by one having divine authority, and receive the Holy Spirit by the laying on of hands, as a gift of God to enlighten their minds and guide them into all truth, and they abide in it and are really baptized into Christ, then when Christ appears in His glory they will be with Him, and be numbered as His jewels. They will be "Christ's at His coming." They will have part in the first resurrection. They will be clothed with glory, immortality and eternal life. They will dwell in the presence of the Father and of the Son forever. They will be crowned with the power of His might. Those who belong to them, if also faithful, will share this glory with them—the husband with the wife, the parents with the children. The beginning of their glory will be the foundation of their family government, under their Eternal Father, for ever and ever; and their increase in numbers, in power, in might, in dominion, in intelligence, in everlasting progress, in all that is good and beautiful and happyfying, will have no end. This is in the celestial glory—the glory that is typified by the sun. Then there are others who receive not the Gospel of Christ in the flesh, but afterwards receive it in the spirit; they will receive a terrestrial glory, typified by the moon. There will be millions of the heathen nations, who knew not God on the earth, but who will receive the truth in the other world, and they will inherit a glory of the kind that I have here briefly alluded to. Then there is a vast number, which cannot be counted by mortal man, who will be thrust down to punishment. Justice will claim its own. Some will be beaten by a few stripes, and some by many stripes. Some will be forgiven in the next world for sins that they did not repent of in this world, and others may have to pay "the uttermost farthing." Eternal justice will deal out to every soul that which should be his; for all shall be judged according to their works. But through the power of the atonement of our Lord Jesus Christ, when they are willing to accept it and to conform to the principles of eternal life, they will be brought out of their punishment and sorrow, and they will be placed in a degree of glory suited to their capacity and condition. That glory is called the glory of the stars; and as one star differs from another star in glory, so also will be their several conditions.

Eternal justice and eternal mercy will each operate in every individual case, and a just and righteous judge will deal out that which belongs to all. He will not judge as men do, by the sight of the eye and the hearing of the ear; but He will judge according to justice and righteousness and according to the motives and intents of the hearts of the children of men. Men strive to do right sometimes and fail. God will judge them accordingly. There are people born with certain tendencies and proclivities; there are

others who have environments around them which almost impel them to do that which is evil. God will comprehend all this, and judge accordingly. He will deal out to every man as his works shall be, and according to the desires of his heart and his efforts to do good or to do evil. He who wilfully does evil will reap evil. There is an eternal law of compensation, which God cannot turn aside and be God. Every tree will bring forth its own fruit. Every seed will bear of its kind. "He that sows to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal."

This, I think, is a very liberal Gospel. But we do not claim credit for it, my friends. This was not invented by the boy Prophet Joseph Smith, who was proclaimed an ignoramus, a fool, an idiot, a knave. No, he did not invent this beautiful doctrine that I have been briefly proclaiming this afternoon. It was revealed from on high. It came by the voice of God from the eternal heavens. It is too good for a man to originate. It is God-like; it is Christlike; it is broad, beautiful, and grand. It reaches the whole of the human race, from Adam, our father, down to the last person on this glode. The heathen, the "Christian," the Jew, the pagan, the Mohammedan, the infidel, the skeptic the agnostic, all people, all races, all tongues, all tribes—all shall hear the Gospel. Every ear shall tingle with the sound thereof. Some may say, how can an ear tingle in the spirit? My friends, perhaps you do not know much about these things that are called spiritual. The spirit of man is an entity, a personality, a substance. It is not a mere myth, a breath. True, it is a more refined substance than that which composes our body, so much so that we cannot comprehend it in our present condition. But when the spirit goes out of the body it is an individual, in the same shape and form as the body, because the body is conformed to the spirit. Sometimes the spirit is temporarily conformed to the body in deformed persons; but these are exceptional cases. The spirit of man is a son of God, made in His image and likeness. Jesus was the express likeness of the Father, and we are His brothers and sisters. He is the oldest, "the beginning of the creation of God," "the first born of every creature" in the spirit, and "the only begotten" in the flesh. When the spirit leaves the body, there is an individual, capable of progress, capable of hearing, capable of receiving or rejecting, an individual with agency, with power to do good and power to do evil. And these spirits will be gathered together in classes. Each spirit, when it leaves the body, will gravitate to its proper place, just as naturally as things gravitate on this globe towards the center thereof. It will be so in the spiritual world; for earthly things are after the pattern of heavenly things. Thus each individual will have an opportunity, at some time, of hearing and receiving the truth. And, thank God, we have the assurance that the time will come when the

great mass of the human family will cheerfully bow the knee to the Great Eternal Father and accept Jesus Christ, the Elder Brother, as their Redeemer. They will receive the Gospel in the spirit, if they did not in the flesh; and then they will be judged according to their works. The Father will find a place for them all, somewhere in His great universe, where they can be happy, where they can fill the measure of their creation, where they can progress forever, learn more and more, become better, brighter and more glorious, and unite with Him in His great and glorious purposes concerning His children.

This is the Gospel of Christ as we understand it. Now contrast that, my dear friends, for a moment, with the religion that is commonly taught in the Christian world by people who say that we are illiberal. What do they tell us? "If you do not believe in Jesus Christ while you dwell in the flesh, when you die you will go to hell." What is hell? "It is a place of burning torment, where you will welter in misery so great that no tongue can tell it, forever and ever, and there will be no end to it." And some of them will tell you that God, before the foundations of the earth, in the very beginning, chose a few out of the rubbish of nature to be saved and exalted to His divine glory, and the rest were doomed to everlasting condemnation and ceaseless misery in flames and torment with the devil and his angels. Which is the more liberal doctrine of the two?

But what about this "everlasting punishment?" Does not the Bible teach everlasting punishment? Yes. If I had time I would read something from Section 19 of this Book of Doctrine and Covenants in regard to that; but I will briefly allude to it. The Lord revealed to Joseph Smith that "eternal punishment is God's punishment," because God is eternal. The meaning of that is this: An eternal Being, having eternal laws, has also eternal penalties; and those who will not obey the laws must suffer the penalties. The penalty will abide forever, because it is eternal; but a man will not suffer it forever. Each individual will receive of that punishment that which eternal justice will mark out as his due. To illustrate it in a simple way: Here we have a penitentiary. Some men go in there for six months and when their time expires they come out; but the penitentiary still abides. It is there for all transgressors. Men go in there for a year, or two years, as the case may be, and when they have served their term they come out; but the penitentiary still remains. So with the judgments of our Eternal Father. He is endless, eternal; His laws are eternal. His punishment is eternal. But He is just, and He will give to all who disobey His laws just that meed of eternal punishment which they ought to have, and no more. They will be judged "according to their works." If they are worthy of but few stripes, they will not have many; if they are worthy of many, they will not get off with a few. If they ought to pay

"the uttermost farthing" without being forgiven, they will have to pay it. If there are circumstances in their case which warrant forgiveness after a certain amount of punishment, the Lord will forgive them and deliver them.

The organization of His Church is for the proclamation of the Gospel, not only in the flesh, but also in the spirit. The Church on earth is united with the Church behind the veil. The Prophet Joseph Smith, who was martyred for the word of God and testimony of Jesus and who sealed his testimony with his blood, and his brother Hyrum, opened the door of salvation to the spirit world for the last dispensation, as Christ opened it for the time that He went there. Our Apostles, Elders and brethren who have followed, who have laid down their lives for the truth, who have been worn out in the service of God and in laboring for the salvation of mankind, are also laboring there among the hosts that sit in darkness. We who still remain in the flesh expect, when our earthly work is done, to follow on; and the priesthood which the Almighty has given us wherewith to labor for the uplifting and salvation of mankind in the flesh, will be our authority and power when we pass behind the veil and mingle with the spirits of the departed. The Gospel will be preached to every creature, whether in the body or out of the body, "the quick and the dead." Christ preached the Gospel to those that were dead as well as to the quick, and we expect to follow in His footsteps, according to His promise, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father."

My friends, I have only just touched on the outer rim of this great theme of salvation. Our Heavenly Father prepared the plan of salvation before this earth rolled into being, before the cornerstones thereof were laid, "when the morning stars sang together and all the sons of God shouted for joy," and when Jesus, our Elder Brother, "the Lamb slain from the foundation of the world," was prepared for the sacrifice to come in the meridian of time. And Lucifer, who was cast down with his hosts, and who leads men astray, will not gain the victory. He will not triumph over the Redeemer. Christ will "destroy death, and him that hath the power of death, which is the devil;" and, as I have read to you, He will redeem all that the Father hath placed in His power—all His brothers and sisters. They in the spirit will be brought out of darkness and punishment, and they will all reach some condition in the places prepared of God. In the many mansions that there are in the Father's kingdom they will all find a place, after they have paid the penalty, where they can bow the knee to the Lord and be happy; for though "Adam fell that men might be, men are that they may have joy." God has created us to give us happiness and pleasure.

My brethren and sisters, let us take care that having received

the Gospel, we are led by the spirit thereof and are kind to one another, and that we cherish the spirit of kindness to the world, even to those who many persecute us, and deride us, and say all manner of evil against us falsely. Do not cherish the spirit of retaliation and revenge in your hearts. "Vengeance is mine: I will repay, saith the Lord." It is not for us to take vengeance. Let us entertain the kindest feelings we can. Where it is appropriate, let us say as Jesus did, "Father, forgive them; they know not what they do." Oh! I wish that I could say that with regard to some of those who speak evil of us—that they know not what they do; I would cherish in my heart a feeling of sympathy and pity for them; but I know to the contrary. Many of them know what thy are doing; and when they speak falsely against us they do it wilfully, with a knowledge that they are telling that which is untrue. But even then we leave them in the hands of our Eternal Father; for He will deal out a righteous judgment to all. We can afford to pity them; for they will reap the consequences of their wicked acts, as sure as the sun rises and sets, and as sure as justice will have its own. Let us be kind to one another. Let us help one another on the road of life, and be a comfort and a blessing to those with whom we associate, instead of a curse. Put away all evil feelings, our jealousies, our faultfinding, our irritability, our disposition to say and do things that are bad, and let the spirit that comes from Christ our Redeemer flow down into our souls and quicken and enlighten us. I know that that spirit is in the Church. I know it is a reality. I know thes Church is the Church of Christ, that He is with it, and that His revelations and His Spirit are in it. I know it by experience. I know what I am talking about, just as sure as I know that I am standing here. I know this work will prosper and go on. Barriers may be raised in its way; its enemies may come against it like a flood, and weapons may be formed to attack it; but "no weapon that is formed against it shall prosper, and the tongue that rises in judgment against it God will condemn." The truth will be triumphant; the Gospel will be preached to every creature; the honest will be gathered out; the kingdom of our God will be built up; Christ our Redeemer will come; the earth will be redeemed from sorrow, from sin, and from the power of Satan, and Jesus will "reign in Mount Zion and Jerusalem, and before His ancients gloriously," and a rich reward shall come to all those who are faithful in Him.

May God help us to perform our part in this great and glorious work, and may we obtain the crown in the kingdom of our Father, for Christ's sake. Amen.

STEED GENEALOGY.

COMPILED BY MATILDA CECILIA GIAUQUE STEED AND FANNY LOUISA STEED MEADOWS.

(Continued from page 139, Vol. 5.)

96. IRA RICHARD STEED (*Henry, Ann, Thomas*), b. 31 Jan., 1854, at Farmington, Utah; d. 5 Feb., 1909; m. Bathsheba Bigler Miller, b. 12 June, 1857, at Farmington. Children, all b. at Farmington, Utah:
224. MALINDA, b. 24 March, 1876; m. Nephi Perkins Matthews, b. 10 July, 1873; in Salt Lake City. Children: (1) Ruth, b. 17 Aug., 1900, at Salt Lake City; (2) Pauline, b. 8 June, 1904, at Pleasant View, Utah; (3) Nephi S., b. 21 July, 1907, at Pleasant View, d. same day; (4) John Steed, b. 4 Aug., 1909, at Pleasant View; (5) Altha, b. 16 June, 1911, at Pleasant View.
225. HANNAH REBECCA, b. 17 Feb., 1878; m. George Robert Coombs, b. 18 Jan., 1876, at Farmington. Children: (1) Louise, b. 25 Oct., 1900, at Farmington; (2) George Henry, b. 16 Feb., 1902, at Farmington; (3) Irene, b. 19 Aug., 1903, at Fielding, Utah; (4) Ella, b. 12 Oct., 1912, at Fielding.
226. IRA RICHARD, b. 3 Jan., 1880; m. Elvina Johnson, b. 15 July, 1878, at Morgan, Utah. Children: (1) Virgie Myrtle, b. 2 Oct., 1901, at Morgan; (2) Charles Richard, b. 26 Feb., 1904, at Farmington, d. 6 Nov., 1905; (3) Marvin Arnold, b. 18 Oct., 1907, at Farmington; (4) LeRoy, b. 6 Feb., 1910, at Farmington; (5) Clifford, b. 7 April, 1912, at Farmington, d. 20 March, 1913.
227. JOSEPH WILLIAM, b. 1 June, 1881; d. 11 April, 1890.
228. PEARL, b. 23 Nov., 1882; m. Gustave Emil Backman, b. 9 Sept., 1884, at North Jordan, Utah. Children, all b. at Farmington: Glen Steed, b. 22 March, 1907; Vernon Allen, b. 15 May, 1908; Edna, b. 8 Sept., 1909; Lena Ellen, b. 14 April, 1912.
229. JOHN HENRY, b. 25 Aug., 1884; m. Ada Araminta Jacobs, b. 13 June, 1891, at Lehi, Utah. Child: Eleanor Jessie, b. 2 Nov., 1913, at Farmington.
230. CHARLES DANIEL, b. 12 Aug., 1886; d. 5 April, 1890.
231. CLARENCE RAY, b. 18 April, 1888; m. Louise Irene Bennett, b. 27 June, 1894, at Kaysville, Utah. Children, b. at Farmington: Elmo James, b. 12 Nov., 1912; June, b. 7 June, 1914.
232. IDA, b. 18 Oct., 1889; m. Samuel Charles Wilkinson, b. 21 Dec., 1886, at Hoytsville, Utah. Children: Levon, b. 24 Feb., 1911, at Salt Lake City; Samuel Melvin, b. 30 Sept., 1912, at Preston, Idaho; Donald Henry, b. 24 May, 1914, at Farmington.
233. ARNOLD MILLER, b. 4 June, 1891.

234. ELLA, b. 16 Jan., 1893; m. Arthur Odd. Child: Rhea Pearl, b. 25 Feb., 1911, at Kaysville, Utah.
235. WALLACE, b. 2 July, 1895; d. 3 Aug., 1895.
236. CLARE, b. 5 Aug., 1897; m. Franklin George Colemere, b. 19 Jan. 1891, at Kaysville, Utah. Child: Sheldon Steed, b. 20 June, 1914, at Farmington.
237. JACOB ROSS, b. 29 April, 1899.
97. LYDIA REBECCA STEED (*Henry, Ann, Thomas*), b. 7 March, 1856, at Farmington, Utah; d. 4 April, 1914; m. Joseph Smith Miller, b. 12 Aug., 1847, at Council Bluffs, Iowa. Children, all b. at Farmington, Utah:
238. LYDIA ROSETTA, b. 11 Oct., 1875; d. 19 Feb., 1890.
239. HARRIET MAY, b. 1 May, 1879; d. 20 May, 1879.
240. KATE ESTELLA, b. 17 May, 1881, at Farmington, Utah; m. Joseph Nathan Doman, b. 31 Jan., 1878, at Layton, Utah. Children: Joseph Edward, b. 16 Dec., 1907, at Kaysville, Utah; Melvin, b. 4 Oct., 1909, at Layton, Utah.
241. RHODA HANNAH, b. 2 March, 1884; m. Joseph Edmond Robbins, b. 1 July, 1881, at Kaysville, Utah. Child: Leon Theodore, b. 8 June, 1906, at Farmington.
242. SARAH REBECCA, b. 20 June, 1885; m. William Wallace Huntsman, b. 9 Jan., 1884, at Holden, Utah. Child: Ethel, b. 2 June, 1906, at Farmington.
243. JOSEPH HENRY, b. 22 May, 1888.
244. AURELIA S., b. 26 March, 1890; m. Orson Stutz. Children: Dell LeGrand, b. 6 Dec., 1911, at Salt Lake City; Sheldon Lorenzo, b. 10 Nov., 1913, at Farmington.
245. LOVISA IRETA, b. 10 Feb., 1892; m. Thomas Winters Powell, b. 28 May, 1884, in Salt Lake City.
246. DANIEL ARNOLD, b. 18 Jan., 1894; m. Leonie Lampson Call, b. 15 April, 1895, at Bountiful.
247. JAMES THADDEUS, b. 3 Nov., 1895.
248. IRA DARVEL, b. 18 Nov., 1899.
98. SARAH ANN STEED (*Henry, Ann, Thomas*), b. 1 Nov., 1858, at Farmington, Utah; m. Elanthropy Stoddard, b. 3 Oct., 1855, at Centerville; d. 21 July, 1913. Children, all b. at Farmington, Utah:
249. HENRY LEE, b. 22 Aug., 1878; m. Jennie Alice Huntley, b. 17 Oct., 1886, at Alton, Rooks Co., Kansas.
250. LETTIE REBECCA, b. 3 Oct., 1879; m. (1) Edward Lewis Bradley; m. (2) John Batey, b. 17 Oct., 1883, at Brigham, Utah. Children by first husband: Edward Lewis, b. 22 April, 1902, at Farmington; Norma, b. 22 Sept., 1903, at Farmington; Hugh, b. 6 March, 1906. Children by second husband: Leslie Henry, b. 13 Jan., 1908, at Farmington; Edna, b. 6 June, 1910, at Farmington; Ora Norine and

- Dora Alleen, b. 6 Sept., 1912, at Chesterfield, Bannock Co., Idaho.
251. AMELIA, b. 3 Aug., 1881; m. Henry Levi Roberts. Children: Kenneth, Lydia, Mildred.
252. RHODA, b. 17 Nov., 1882; m. William Thomas Rigby, b. 16 June, 1879, at Centerville, Utah. Children: Horace, b. 12 May, 1901, at Centerville; William Henry, b. 30 Nov., 1902, at Farmington; Glenn, b. 14 Sept., 1904, at Centerville; Agnes Lavon, b. 31 March, 1906, at Centerville; Newell Legrand, b. 19 Nov., 1907, at Centerville, Utah.
253. SYLVIA, b. 26 Oct., 1884; m. Lawrence Lorenzo Winegar, b. 5 Sept., 1880, at South Bountiful, Utah. Children: Ann La Rue, b. 13 May, 1906, at Farmington; Lawrence E., b. 20 March, 1910, at South Bountiful, d. same day; Keith Le Roy, b. 19 Jan., 1912, at East Bountiful; Glen Stoddard, b. 7 July, 1914, at Farmington, Utah.
254. EUGENE, b. 26 Sept., 1887, at Farmington, Utah; m. Lillian Fannie Detton, b. 19 Oct., 1886, at Brigham, Utah. Children: Ray Eugene, b. 30 Dec., 1908, at Farmington; Ira Ellis, b. 14 Oct., 1910, at Chesterfield, Idaho; Charles Albert, b. 20 Jan., 1913, at Chesterfield, Idaho.
255. LYDIA, b. 3 April, 1889; d. 29 Nov., 1902.
256. IRA, b. 25 Feb., 1891.
257. IVA, b. 25 Feb., 1891; m. Harold Edwin Pace, b. 15 Sept., 1891, at South Bountiful. Child: Harold Lawrence, b. 7 Aug., 1910, at South Bountiful, Utah.
258. SARAH, b. 1 Aug., 1893, at Plymouth, Utah; m. Christopher Hodkin Brown, b. 29 Sept., 1886, at Centerville. Child: Hellen Fay, b. 18 May, 1914, at Centerville, Utah.
259. ORA IRENE, b. 23 July, 1898, at Farmington; m. Horace Archie Barnes, b. 9 Feb., 1896.
99. HENRY LEE STEED (*Henry, Ann, Thomas*), b. 11 July, 1862, at Farmington; d. 12 May, 1911. He was an educator and attorney at law, later a farmer and rancher in Box Elder County, Utah. He left his home 31 Jan., 1908, for a mission to South Africa, where he presided over the mission, returning in Feb., 1910. He m. Sarah Jane Loveland, b. 6 Aug., 1862, at Calls Fort, Box Elder Co., Utah. Children:
260. HENRY LECLYDE, b. 10 Feb., 1886, at Farmington, Utah; m. Olga Margrette Frederickson, b. 17 July, 1887, in Denmark. Children: Henry Carlos, b. 16 Dec., 1907, at Brigham, Utah; Wesley Dale, b. 4 Nov., 1912, at Brigham.
261. JENNIE LYSLE, b. 25 Jan., 1889, at Farmington; m. Christian Marinus Fredrickson, b. 3 July, 1885, in Denmark. Children: (1) Haxel Lysle, b. 6 Nov., 1907, at Roachforte, Boxelder Co., Utah; (2) Janie Norma, b. 19 Dec., 1909, at Brigham; (3) Alice Irene, b. 2 Sept., 1911, at Brigham; (4) Henry Lee, b. 30 Nov., 1913, at Brigham.
100. JOHN JOEL STEED (*Henry, Ann, Thomas*), b. 17 Dec., 1863, at Farmington, Utah; m. Lucy Jane Lamb, b. 29 Oct., 1870, at Farmington, Utah. Children:

262. CLARA JANE, b. 3 Nov., 1887, at Farmington; d. same day.
263. CRILLA, b. 24 Feb., 1889, at Littleton, Morgan Co., Utah; d. 25 Feb. 1889.
264. BERTHA SUBRINA, b. 3 April, 1890, at Littleton, Utah; m. Ernest Deans, b. 18 March, 1882, at Wombourne, Staff., England. Child: Leslie Henry, b. 16 March, 1912, at Farmington.
265. JOHN RALPH, b. 11 Sept., 1893, at Farmington.
266. HORACE HENRY, b. 16 Nov., 1895, at Farmington.
267. HORALD LAMB, b. 16 Nov., 1895, at Farmington.
268. GARNETT, b. 6 May, 1898, at Farmington.
269. EDNA, b. 28 Aug., 1900, at Farmington; d. 6 May, 1903.
270. LUCY, b. 4 June, 1903, at Farmington.
101. MARY ANN STEED (*James, John, Thomas*), b. 23 Nov., 1838, at Malvern, England; d. 11 Feb., 1906; m. John W. Hess, b. 24 Aug., 1824, in Franklin Co., Pa.; d. 16 Dec., 1903, at Farmington, Utah. Children, all b. at Farmington:
271. JAMES HENRY, b. 6 March, 1858; m. Elizabeth White, b. 24 April, 1864, at Farmington. Children: (1) Mary Jane, b. 13 Aug., 1882, at Farmington, m. Vincent Knight, 27 Nov., 1902; (2) Annie Eliza, b. 5 Nov., 1884, at Farmington, m. Wilford B. Farnsworth, 27 Oct., 1902; (3) Alice Elizabeth, b. 14 Aug., 1885, at Plymouth, Utah, m. Robert Hardy, 19 Dec., 1907, she d. 2 June, 1908; (4) James Henry, b. 14 Nov., 1887, at Plymouth, m. Alice Tovey of Bountiful, 27 Jan., 1909; (5) Willida Elnora, b. 12 Oct., 1889, at Plymouth, m. Levi Peterson, 21 Dec., 1912; (6) Russell, b. 14 July, 1891, at Plymouth, m. Louisa Hansen of Brigham, Utah; (7) Alvin, b. 13 March, 1893, at Plymouth; (8) Hazel, b. 4 Jan., 1895; (9) Elwood, b. 20 Feb., 1897; (10) Emery, b. 31 Oct., 1898, at Fielding, Utah; (11) Carter, b. 26 Nov., 1900, at Fielding; (12) Mabel Clare, b. 20 Dec., 1903, at Fielding; (13) Ella, b. 19 Aug., 1906, at Fielding; (14) Evelyn, b. 6 April, 1908, at Fielding.
272. WILLIAM ALMA, b. 3 Sept., 1859; m. Jane Ann Hadfield, b. 2 Nov., 1861, at Farmington. Children: (1) William Joseph, b. 28 Sept., 1882, m. Jane Archibald, b. 10 March, 1885, at Clarkston, Utah. Children: Genevieve, b. 14 Sept., 1902, at Clarkston; Eva Lucetta, b. 30 June, 1904, at Clarkston; Alice Lenore, b. 16 May, 1906, at Plymouth, Utah; Violetta Jane, b. 6 June, 1908, at Plymouth; William, b. 30 Sept., 1911, at Plymouth; Edward Glenn, b. 10 Oct., 1913, at Plymouth, Utah. (2) Alice Ann, b. 19 Feb., 1884, m. Thomas Nelson Lowry, b. 16 Oct., 1880, in Hanover Co., Virginia. Children: Daverl, b. 14 Feb., 1908, at Plymouth, Utah; Irene, b. 17 Nov., 1909, at Taylorville, Canada; Glen, b. 1 Sept., 1911, at Taylorville, Canada; George Albert, b. 16 Nov., 1912, at Cardston, Canada; Alice Ruth, b. 29 March, 1914, at Taylorville, Canada. (3) Jane W., b. 12 Jan., 1886, m. Robert T. Nish, b. 19 Nov., 1884, at Portage, Utah. Children: Thomas William, b.

- 17 Feb., 1904, at Plymouth, d. 11 Sept., 1905; Robert H., b. 8 Dec., 1905, at Plymouth; Celia Adell, b. 1 Nov., 1907, at Plymouth; Leona Grace, b. 18 July, 1910, at Plymouth; Horton Ralph, 26 Aug., 1912, at Plymouth. (4) George Albert, b. 1 June, 1887, m. Elizabeth Stokes, b. 7 Feb., 1889, at Lewisville, Idaho. Children: George Wayne, b. 13 Feb., 1910, at Plymouth; Howard, b. 6 Dec., 1911, at Garland, Utah; Dora, b. 17 Oct., 1913, at Garland. (5) Carrie, b. 23 March, 1889, m. Jesse George Nish, b. 31 Aug., 1885, at West Portage, Utah. Children: Austin Sterling, b. 3 Sept., 1909, at Plymouth; Newel Ancel, b. 19 Feb., 1911, at Plymouth; Hyrum J., b. 20 July, 1912, at Plymouth, d. same day. (6) Rhoda, b. 6 Aug., 1891, at Plymouth, m. George S. Archibald, b. 29 Oct., 1887, at Clarkston, Utah. Children: George H., b. 12 Nov., 1907, at Plymouth; Ireta Louise, b. 21 Aug., 1909, at Plymouth; Leland H., b. 23 April, 1911, at Clarkston, Utah; Cecil H., b. 8 Dec., 1912, at Garland, d. 28 Sept., 1913. (7) Charles Edward, b. 4 April, 1894, at Plymouth. (8) Clarence Eugene, b. 14 May, 1899, at Plymouth, Utah. (9) Mary Irene, b. 12 July, 1902, at Plymouth. (10) John Austin, b. 26 June, 1904, at Plymouth, d. 29 Sept., 1905.
273. GEORGE ALBERT, b. 20 July, 1861; m. Lucy Elizabeth Sanders, b. 6 Oct., 1868, at Farmington. Children, all b. at Farmington: (1) Nina, b. 9 Dec., 1890, m. Richard Toomer Fry, b. 25 Feb., 1888, at Morgan, Utah. Child: George Richard, b. 12 Feb., 1914, at Morgan, Utah. (2) George Marion, b. 25 Feb., 1892; (3) Mary Ann, b. 12 Sept., 1894; (4) Grover, 10 April, 1897; (5) Dora, b. 11 Dec., 1899; (6) Eveyln, b. 29 May, 1902; (7) Sanders Le Grande, b. 29 Jan., 1905; (8) Lucy, b. 11 Jan., 1910; (9) Florence, b. 7 Nov., 1912.
274. MADALINE EUDORA, b. 20 Aug., 1863; m. William Morgan Miller.
275. ELIZA, b. 4 July, 1865, at Farmington; m. Jonathan David Wood, b. 29 April, 1849, at Brighton, England. Children, b. at Farmington: (1) John Henry, b. 5 Aug., 1884, m. Augusta Gallup, b. 29 March, 1884, at Mapleton, Utah. Children: Iris, b. 21 Oct., 1907, at Farmington; Eva, b. 11 Sept., 1909, at Fielding, Utah; Jonathan Henry, b. 26 July, 1911, at Fielding. (2) Edward Augustus, b. 31 March, 1886, m. Millie Gallup, b. 7 March, 1890, at Mapleton, Utah. Children, b. at Fielding: Merrill Edward, b. 5 Sept., 1909; Newel, b. 26 Feb., 1912; Wanda, b. 26 Dec., 1913. (3) Lewis, b. 3 Sept., 1888, d. 26 April, 1905; Clarence Burton, b. 12 July, 1891, d. 27 June, 1912; Hyrum Hess, b. 16 June, 1894, d. 21 Jan., 1895; Kenneth J., b. 3 April, 1897; Gladys Eliza, b. 8 Sept., 1899; Dora, b. 3 Feb., 1903; Herman L., b. 27 Sept., 1907.
276. WILFORD WOODRUFF, b. 8 March, 1868; m. Sarah Ada Capener, b. 4 March, 1870, at Centerville, Utah. Children, all but the first b. at Farmington: (1) Ellen Elizabeth, b. 8 April, 1897, at Centerville; (2) Thea Margaret, b. 12 Dec., 1899; (3) Clyde Capener, b. 24 Nov., 1901; (4) Wilford Harold, b. 19 March, 1903, d. 3 Aug., 1903; (5) Mary Ann, b. 19 Sept., 1905; (6) Lewis William, b. 13 Jan., 1907; (7) Melvin R., b. 3 July, 1911.
277. MARY ELIZABETH, b. 18 Jan., 1870; m. James George Smith, b. 8 March, 1859, at Farmington. Children: (1) Mary Ida,

- b. 1 Feb., 1889, at Farmington; (2) George Ezra, b. 25 June, 1893, at Riverside, Utah; (3) John James, b. 5 Feb., 1897; (4) Una, b. 4 Nov., 1903; (5) Henry, b. 1 Nov., 1905.
278. CAROLINE REBECCA, b. 25 March, 1872; m. Henry Moroni Moon, b. 22 March, 1868, at Salt Lake City. Children, b. at Farmington: (1) Henry Hess, b. 26 April, 1897; (2) Mary La-vene, b. 28 April, 1899; (3) John Rulon, b. 7 Nov., 1901; (4) Joseph, b. 9 Oct., 1904, d. same day; (5) Drusilla, b. 11 March, 1907; (6) Herald, b. 29 Aug., 1911.
279. ORSON PRATT, b. 25 Feb., 1874, at Farmington; m. Frances Annie Tubbs, b. 20 May, 1873, at Farmington. Children: (1) Orson Elmer, b. 9 Oct., 1895, at Riverside, Utah; (2) Horald Stanley, b. 29 April, 1897, at Farmington; (3) Royce Eugene, b. 8 July, 1899, at Riverside; (4) Henry Merrill, b. 18 July, 1901, at Riverside; (5) Parley Loraine, b. 18 Aug., 1903, at Riverside; (6) George Lloyd, b. 11 June, 1905, at Riverside; (7) Dora, b. 15 Jan., 1907, at Riverside.
280. LORENZO SNOW, b. 29 June, 1878; d. 3 March, 1905.
103. JAMES HENRY STEED (*James, John, Thomas*), b. 31 Aug., 1844, at Nauvoo, Ill.; d. 14 Sept., 1885, at Elba, Idaho; m. Janet Alice Hadfield, b. 5 April, 1858, at Farmington, Utah. Children, all b. at Farmington:
281. JOSEPH HENRY, b. 25 June, 1878; m. Mary Elizabeth Rudd, b. 23 July, 1882, at Farmington. Children, all b. at Plymouth, Utah: James Harper, b. 7 Aug., 1904; Preston Rudd, b. 29 April, 1911; Velma May, b. 18 April, 1913.
282. KATIE MAUD, b. 5 Dec., 1879; m. Peter Marshall, b. 15 Jan., 1872, at Merry Hill, Glasgow, Scotland. Children, all b. at Plymouth: (1) Joseph Henry, b. 16 May, 1896, d. same day; (2) Janet Maud, b. 22 Sept., 1897; (3) John Gerald, b. 25 Nov., 1900, d. 27 Dec., 1902; (4) Ruth S., b. 16 Nov., 1905; (5) Alice Ellen, b. 26 May, 1908; (6) Lucile, b. 4 Oct., 1910; (7) Steed Odell, b. 22 Feb., 1914.
283. MARY ELIZABETH, b. 5 Oct., 1881; m. Hyrum Estep, b. 6 Feb., 1880, at Brushy Mountain, Tenn. Children, all b. at Plymouth, Utah: Hyrum Steed, b. 12 Feb., 1903; James Berry, b. 10 April, 1906; Mary E., b. 15 April, 1912.
284. GEORGE GERALD, b. 8 Oct., 1883; m. Ida A. Stokes, b. 4 March, 1891, at Lewisville, Idaho. Children, b. at Plymouth, Utah: Gerald Clyde, b. 29 April, 1910; Ilene, b. 16 July, 1912.
285. JAMES WILLIAM, b. 20 Feb., 1886; m. Annie Rose, b. 20 Nov., 1889, at Farmington. Child: Edward James, b. 3 Oct., 1912, at Plymouth, Utah.
- JANET ALICE HADFIELD STEED m. (2) William Watson, by whom she had Orson Whitney, b. 5 Nov., 1889, at Farmington. He m. Evelina Potter, b. 13 Aug., 1891, at Farmington. Children, b. at Plymouth, Utah: Hazel, b. 5 Nov., 1911; Orson Glover, b. 30 Oct., 1913.

104. JOHN WILFORD STEED (*James, John, Thomas*), b. 9 Nov., 1846, at Keokuk, Lee Co., Iowa; m. Ann Jenkins, b. 26 Jan., 1847, at Swansee, Wales.
286. JOHN WILFORD, b. 25 Oct., 1868, at Farmington; m. Mary Bushnell, b. 21 Sept., 1886, at Swindon, England. She had by a former husband: Mary Cecelia, b. 26 May, 1904, d. same day; Ethel Margorie May, known as Steed, b. 19 Oct., 1906. Children by John Wilford Steed: John Wilford, b. 22 May, 1911; Clarence Martin, b. 24 April, 1914.
287. WILLIAM HENRY, b. 16 Oct., 1870, at Farmington; m. Mary Agnes Robinson, b. 17 Jan., 1870, at Farmington. Children, all b. at Cardston, Canada: (1) Luella R., b. 9 Dec., 1895; (2) Ruby R., b. 2 Dec., 1897; (3) Annie R., b. 30 Jan., 1900; (4) Thora R., b. 25 March, 1902; (5) Isabelle R., b. 26 March, 1905; (6) Marion, b. 1 Nov., 1907; (7) Edgar Leroy, b. 5 Feb., 1911; (8) John Owen, b. 8 April, 1912; (9) Max Oliver, b. 18 Sept., 1913.
288. JOSEPH EVAN, b. 12 Nov., 1872, at Farmington; m. Nancy Elizabeth Ross, b. 23 Dec., 1873. Children, b. at Cardston, Canada: (1) Adeline, b. 1 Oct., 1902; (2) Alice, b. 17 Dec., 1903; (3) Evan Ross, b. 7 Aug., 1907; (4) Lois, b. 7 March, 1909.
289. CHARLES JAMES, b. 11 May, 1875, at Farmington; m. Eveline Frances Sanders, b. 3 Feb., 1877, at Morgan, Utah. Children, b. at Farmington: (1) Eva Lucy, b. 20 July, 1897, m. Claude Jenkins, 20 July, 1914; (2) Alice Ann, b. 7 March, 1899; (3) Charles Austin, b. 27 June, 1900; (4) Ella Evelyn, b. 25 Dec., 1902; (5) Thalis, b. 12 May, 1905; (6) Nellie, b. 7 April, 1908; (7) Dorothy, 11 April, 1911.
290. ANN ELIZABETH, b. 5 June, 1877, at Farmington; m. Lorenzo Walker, b. 10 Feb., 1870, at Oak City, Utah, and d. 5 Jan., 1912. Children: (1) William Steed and (2) Evan Steed, b. 7 Dec., 1899, at Farmington, d. same day; (3) Lorenzo Steed, b. 31 March, 1901, at Farmington; (4) Marion Steed, b. 2 July, 1904, at Salt Lake City; (5) Annett Steed, b. 29 June, 1906, at Farmington; (6) Cleon Steed, b. 24 June, 1908, at Warm River, Idaho; (7) Ruth Steed, b. 17 Sept., 1911, at Salt Lake City.
291. DAVID MORONI, b. 28 Oct., 1879, at Farmington; m. Annie Anderson, b. 8 May, 1884. Children, b. at Cardston, Canada: (1) David Arzie, b. 6 Dec., 1904; (2) Merlin John, b. 2 June, 1907; (3) Thelma, b. 18 March, 1909; (4) Nona Grace, b. 3 March, 1912.
292. ALICE CAROLINE, b. 13 Feb., 1882, at Nephi, Utah; m. Henry Watson Soule, 25 Sept., 1903. Children: Emery Lowell, b. 2 Sept., 1904, at Salt Lake City; Park Wilford, b. 19 May, 1907, at Farmington.
293. MARGARET JANE, b. 20 April, 1884, at Draper, Utah; m. Milton Miller Hess, b. 23 Dec., 1884, at Farmington. Children, all b. at Farmington: Margaret, b. 11 May, 1909, d. same day; Clara, b. 24 Aug., 1911.
294. ROSE AMELIA, b. 30 Jan., 1887, at Draper, Utah; m. Fred Earl Weidner, b. 15 Sept., 1885, at Mansfield, Ohio.
295. ORSON PRATT, b. 21 Sept., 1889, at Draper, Utah; d. 20 Sept., 1895.

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from page 143.)

[Note—The dashes in the following, appear in the original, and no doubt are intended for ditto marks. In that case, the years indicated by dashes should be the same as the first complete date in each instance.—EDITORS.]

BOTHWELL, LANARK.

James Cowie, weaver at Greenhead, Jerviston, and Janet Allan, had born: Elisabeth, 7 Jan., 1800; Janet, 18 Nov., —1; Matthew, 6 April, —4; Margaret, 17 Nov., —5.

John Cooper, weaver, and Janet Shearer, had born: Alexander, 27 Nov., 1798; James, 30 April, 1801; John, 27 March, —3; Robert, 15 March, —5.

William Gibson, wright in Bothwell Castle, and Janet Wilkie, had born: Margaret, 22 Nov., 1789; Laurence, 15 Feb., 1791; Janet, 27 Aug., —6; William, 12 May, —9.

Testificate, etc. Bearer, Janet Hamilton. Dated at Hamilton, 17 July, 1757, where she lived from infancy till Whitsunday, 1756, and is a single person.

Testificate, etc. Bearer, Charles McLaren. [Same date.] He has resided in the parish of Fowlis Wester [Perth] one year and a half preceding Martinmass last [11 Nov.]

Robert McGregor, publican, and Agnes Flint, had born: Isabel, 5 Oct., 1795; Katharine, at Denny, 18 Dec., —7; Alexander, at Millheugh, 26 Sept., —9; Margaret, at Millheugh, 15 Nov., 1801; Ann, in Hamilton, 28 Jan., —3; Mary, in Hamilton, 1 May, —7; John, 1810; Agnes, 1814.

John McAndrew, overseer at Legrannock and Westfield, and Mary Smith, had born: William, 6 Dec., 1807; Mary, 24 Dec., 1810; Helen, 2 March, —11; Janet, 6 Feb., —13; Margaret, 8 Feb., —15; Sarah, 12 July, —17.

William Marshall, weaver at Jerviston, and Helen Lawson, had born: John, 6 May, 1802; Margaret, 11 May, —3; Andrew, 28 Dec., —4.

David Nielson, Innkeeper, Bellshill, and Margaret Cunningham, had born: —, 30 April, 1794; Ann, 17 Aug., —6; Daniel, 5 July, —7; David, 1 Jan., —9; Christian, 28 June, 1802.

Robert Russel, in Carfin Byres, and Janet Dick, had born: Ann, 8 Oct., 1786; Margaret, 17 Nov., —9; Elizabeth, 4 Jan., 1792; George, 11 Nov., —3; Marion, 5 March, —6; James, 30 March, —8; Agnes, 9 Dec., —9.

William Russel, farmer in Newart Hill, and Elizabeth Russel,

had born: John, 26 March, 1790; James, 1 March, —2; William, 24 Dec., —4; Robert, 1 May, —6; Alexander, 22 April, —8; George, 20 Oct., 1800; Thomas, 31 March, —3; Andrew, 30 Aug., —5.

James Thomson, schoolmaster at Spatehill, and Janet Sorbie, had born: Margaret, 25 Nov., 1802; Agnes, 8 Oct., —4; Elisabeth, 25 April, —7; Janet, 1 Nov., 1813; William Cleland, 24 Dec., —16.

John Wilkie, mason in Uddingston, and Janet Finlay, had born: Betty, 13 June, 1791; Isabel, 6 May, —3; Janet, 8 July, —6; Marion, 2 Aug., —8.

Michael Yeats, farmer Mossband, and Isbell Cleland, had born: William, 7 Dec., 1805; Alexander, 27 Dec., —8; Ann, 2 March, 1811; Archibald, 22 March, —14.

CANISBURG, CAITHNESS.

From the year 1705 marriages are entered in this form:

"1720, June 4, Robert Bruce, in Duncans bay was martrimonio contracted wh Janet Rosie yr and both parties gave up yr names to be proclaimed engageing y'mselves to solemnize yr same marriage wh in ye space of forty days under ye pain of ten pounds Scots to be paid Be ye partie breaker." They married 6 July, 1720.

CRAIGIE, AYR.

George Allan, junior in Laigh Borland, had bapt.: George, 31 Dec., 1782; James, 22 June, —5.

George Allan, in Doura, had born: Margaret, 27 Aug., 1787; William, 8 June, —9; John, 7 Sept., 1791; Doura, 24 Oct., —4; Mary, 2 June, —7.

Andred Allan, in Dykehead, had born: David, 4 July, 1786. The rest of Andrew Allan, in Sawerdyke: Jane, bapt. 27 June, 1790; William, bapt. 20 Jan., —3; Alexander, bapt. 12 April, —5; Robert, born 3 July, —7; Thomas, born 3 May, —9; Elisabeth, born 17 May, 1801; Helen, born 16 April, —3.

James Craig and Annabel Richmond, had born: William, 23 Sept., 1821; John, 28 July, —3, at Midland parish of Fenwick; Isabella, 8 Oct., —5, in Rowland; Annabella, 28 Sept., —7, in Rowland; Matthew, 27 Aug., —9, in Rowland; Mary, 4 June, 1831, at Plewland; David, 1 Nov., 1833, (10th son and 18th child, and 7th son of Annabella Richmond, his 2nd wife); Margaret, 10 Feb., 1836, at Plewland; Martha, 15 Sept., 1838, (10th dr. and 20th child.)

Hugh Jamieson and Jean Browlie, late in the parish of Auchencleck, had born: George, 28 Nov., 1778.

William Neill, Esq., of Barnwiell, and Caroline Spiller, had born: Caroline, 17 Nov., 1808, at Ayr; James George, 27 May,

1810, at Prestwick; Margt. Smith, 22 Aug., —11, at Barnwiell; Sarah, 13 Jan., —13; John Martin Bladow, 11 July, —14; Marion Elizabeth, 5 Oct., —15; Henrietta, 12 Dec., —17; William Francis, 5 March, 1823, at Ayr.

Children of John Millikan, labr., and Janet Reid, from 1812 to 1832.

Children of James Wilson from 1818 to 1830.

Children of Andrew Wilson from 1818 to 1824.

John Roxburgh and Agnes Arnile, in Rushaw parish of Kilmarnock, had born: John, 11 Nov., 1803; Agnes, 10 May, —6, in Crawfordland; James, 6 Aug., —8, in High Ardness, par. Fenwick; Andrew, 28 April, 1810, in Ladebrae, Craigie. All baptised 1 June, 1810.

DALGETTY, FIFE.

The children of James Cousin and Betty Waldrage, from 1826 to 1834.

Children of William Ditchburn, from 1823 to 1847.

Children of Richard Penman, 1815 to 1823.

Richard Gibb and Helen (Nelly) Beveridge, had born: Grizel, 9 April, 1798; Elizabeth, 2 Oct., 1800; Agnes, 17 May, —2; Shusanna, 20 Nov., —5; Edward, 30 July, —8.

William Mill and Elisabeth McNaughton, in Clinkhill, had born: Siscily, 10 Feb., 1799; Robert, 25 Dec., 1801; John, 29 April, —4; Margaret, 5 April, —7; Isabella, 12 Nov., 1812; Benny, dr., 15 April, —5; Alexander, 12 Aug., —7; Ann, 2 Sept., —9; William, 16 Dec., 1820; Jannet, 17 Nov., —2; Ann, 22 July, —4.

David Michal and Margret Long, in Clinkhill, had born: David, 25 March, 1786; Jan, dr., 12 May, —8; William, 15 Sept., 1790.

DYCE, ABERDEEN.

William Burgess, in Bedleestown, and Mary Douglas, had born: Margaret, 20 Dec., 1804; Isabell, 3 May, —7; Barbara, 10 Oct., —9; William, 11 May, —12.

DUNFIRMLINE, FIFE.

John McLauchlan, farmer in Newluscar, parish of Carnock, and Janet Mailer, had born: John, 23 Jan., 1802, baptised 15 Feb. The parents were born in Dunfirmline, and wished their son to be regd. in the same book.

Commodore Andrew Mitchell and Ann Stackhouse, had: Charles, 6 Dec., 1785, born in the island of St. Helena, baptised 1 Jan., 1786. Witnesses: Nathaniel Stackhouse, her brother. Andrew, 20 July, 1789, born in Harley, St. Cavendish Sq., London; baptised at St. Pancras, 27 July, 1789. Witnesses: Charles Mitchell, Esq., grandfather of the child; Charles Mitchell, captain of the "William Pitt," East Indiaman, Bruce Mitchell, Esq., uncles of the child; Miss Catharine Forbes Mitchell, aunt, and Miss Ann Jacobs, cousin. Also registered at St. Pancras, London.

EDINBURGH (CITY).

Archibald Gilchrist, merchant, and Mrs. Margaret McCallum, High Kirk parish, had: Archibald, born 23 June, 1786, bapt. — June, 1789; Elizabeth, born 20 March, 1788; William Simpson, born 23 April, 1789, bapt. — June, 1789.

Hugh Murray, porter, dealer, and Anne Young, New North Kirk parish, had: Thomas, born 6 April, 1784, bapt. July, 1789; Margaret, born 20 Aug., 1785, in Tolbrook parish, bapt. July, 1789; David, born 22 Jan., 1787, in Old Greyfriars, bapt. 3 June, 1818.

CORRECTION: In the magazine for July, 1914, page 143, lines 7-10, the name "McCargow" should be "McCargon."

TWO NOTABLE MEETINGS.

BY ANNIE WELLS CANNON.

On July 29, 1914, a meeting was held in Ogden Tabernacle by the Ogden stake Relief Society, commemorative of a like meeting held thirty-seven years previous on the same date—both meetings making something of an epoch in the history of Latter-day Saint women.

Sunday, the 19th of July, 1877 the first Stake Relief Society was organized. The occasion was a gathering of the women of Weber county in the Ogden Tabernacle to listen to counsel from President Brigham Young to the mothers concerning not only home and charity work, but home industry. President Young and a large party of brethren and sisters from Salt Lake, including Eliza R. Snow, President Daniel H. Wells and wife, Emmeline B. Wells, Elders John Taylor and Albert Carrington of the Council of the Twelve, and others, visited Ogden to attend this conference. Elder Franklin D. Richards and family were at that time living in Ogden, the former presiding over the organizations in the Weber stake as it was customary at that time to have one of the Council of the Twelve preside in the different sections of the Territory.

President Young on that occasion—and it is believed to have been the last official act before his death, as he passed away the following month,—organized all the women of Weber county into a stake organization of the Relief Society. Sister Jane S. Richards was selected and set apart as president, with Harriet Brown as first counselor and Sister Middleton as second counselor, and Miss Martha Brown as secretary.

On the occasion President Young spoke with great power to the women of the Church, outlining in a way their duties in the home, in the state and in the Church. He advised and admonished them most emphatically concerning the promotion of home manufac-

tures, spoke humorously but with earnestness about dress and the extreme and foolish fashions which lead to extravagance and vanity, and among other things spoke of inculcating a love of peace in the hearts of the youth of Zion—words so apropos at the present hour that they are well worth repeating in full:

"The mothers are the moving instruments in the hands of Providence to guide the destinies of nations. Let the mothers of any nation teach their children not to make war, the children would grow up and never enter into it. Let the mothers teach their children 'war, war upon their enemies, yes, war to the hilt,' and they will be filled with this spirit; consequently you will see that what I want to impress upon your minds is that the mothers are the machinery that give zest to the whole man and guide the destinies and lives of men upon the earth. Who gives the key to the nations of the earth? It is the mothers, not the fathers."

The meeting was also addressed by Elders John Taylor, Albert Carrington, Franklin D. Richards and Daniel H. Wells, also Eliza R. Snow, Emmeline B. Wells and Jane S. Richards.

On Sunday, July 19, 1914, the party which left Salt Lake for the anniversary meeting included Sisters Emmeline B. Wells, Zina Young Card, Romania B. Penrose, Alice M. Horne and Annie W. Cannon, the party being joined in Ogden by Mrs. Josephine Richards West. After the lapse of thirty-seven years the only one of the party who took part in that first meeting still living was Sister Wells, the present president of the Relief Society. Mrs. Card, Mrs. Horne, Mrs. West and Mrs. Cannon are descendants of those who took part in the earlier meeting and enjoyed the reminiscences and reminders that the later occasion brought forth. When the minutes of the first meeting were read, the old roll was called and extracts from President Young's sermon were also read.

President Wells spoke most beautifully of associations with the splendid women of the past, and their great work, and commended the women of the Relief Society of today for the many acts of kindness and love, and the wonderful progress made in recent years. The other visitors also made brief remarks. The occasion was one long to be remembered for the glorious spirit that pervaded the whole assembly, and the great rejoicing in the hearts of the people for the goodness and mercy of our Heavenly Father to His children. It seemed almost as though the spirits of the beloved departed ones were present,—so great was the inspiration given the speakers—while the music and whole tone of the meeting was calculated to produce perfect harmony.

Since the organization of the Weber stake Relief Society a similar organization has been effected in every stake of Zion. Surely the Latter-day Saint women are greatly blessed in the enjoyment of the wisest of counsel from the Priesthood and the opportunity to go forth and bless and comfort and assist humanity.



Zina Young Card, Alice Merrill Horne, Josephine Richards West
Annie Wells Cannon, Emmeline B. Wells

THE SOCIETY ISLANDS MISSION:

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

[The following article again takes up Elder Pratt's narrative and then as the Missionaries' labors are frequently combined, the account will continue more in chronological order, and not attempt to follow each Elder's operations exclusively.—EDITORS.]

Wednesday, Nov. 6, 1844. On this day Elder Addison Pratt married three white men to native women, namely George McLain to Paahaaho, Ornon Clifford to Vaiho, and George Prescott to Metua. Later, he performed the marriage ceremony for two native couples.

Saturday, Nov. 9. Under this date, Elder Addison Pratt writes in his journal: "I put on board the 'Lucy' a hog, five pecks of arrowroot and 50 cocoanuts for Brothers Rogers and Grouard, and regret much that I have not more to send, as I fear that they suffer for the comforts of life." The "Lucy" sailed for Tahiti the next day.

True to his promise, Elder Pratt divided his time between the two villages, holding meetings on the Sabbath, instructing his Bible classes, administering to the sick and showing the people by precept as well as example that he was a servant of God. On the 20th of November he baptized three at Mahu. On the 25th he received 20 pounds of flour as a present from a Mr. Johnson, the captain of a vessel, who had stopped at Tubuai for some time. This was the first meal or flour that Elder Pratt had had at his disposal since he came to the island. Soon afterwards the captain of another vessel made him some presents of articles of clothing, which he needed, and in this manner his wants were supplied.

Sunday, Dec. 1. Elder Addison Pratt baptized and confirmed four more natives at Mahu, Tubuai, among them a sick girl who had to be carried to the water. On the 13th he baptized Petila (one of the most influential men on the island) and wife, and also Vaiho, wife of Ornon Clifford, at Mataura.

[An account of Elder Benjamin F. Grouard's visit to Elder Pratt was given in the July number of this magazine.]

Thursday, Feb. 20, 1845. After Elder Grouard's departure, Elder Pratt settled down to renewed efforts at spreading the principles of the Gospel among the inhabitants of Tubuai and continued successful in his labors. Under date of Feb. 20, 1845, he wrote a long letter to President Brigham Young, of which the following is an extract: "I have baptized fifty-seven persons on this island (Tubuai), and they are all here but one (James Clark); he went to Tahiti. Among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter (a girl of about fifteen), the head chief and his wife (adopted parents to the queen), and several of the subordinate chiefs; so you see that the reins of gov-

ernment are within the Church; and it has blundered me into a very awkward position; for, if you will allow me to speak jestingly, I am prime minister of the island. My counsel is sought for in most law cases, though it is my endeavor to keep clear of them as much as possible. * * * I did not come here to make laws or to see them executed; but to preach the Gospel of our Lord and Savior, Jesus Christ. * * *

"Will it move a feeling of compassion for us when I tell you that neither of us have received a word from any of our friends in America since we left there? Can it be that we are forgotten by you all? We did everything, I thought, that we could do before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet, though ship after ship has been here direct from there; but not a word from anybody, except Mormon-eaters, and they have news enough for us, such as Joe Smith is dead and the Church is all broken up and going to the devil. * * * If I get no news from home before the vessel is gone, I take it for a sign that my mission is up, and that I am at liberty to go away in her. * * * I know that Brother Rogers is the head of the mission, and that I am to obey him; but I have not had a letter from him in six months. * * * Perhaps you may ask, how I get along in the language? I would answer that I can explain almost any passage of scripture after a fashion; but the language of the people is so deficient and the translation of the Bible so imperfect, that it is hard to make the natives understand the plan of salvation. I honestly believe that all that has been done by the English missionaries has not been done with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testament, and now they are gone home for the fourth. * * * What knowledge we have obtained of the language is by hard study, and not by the gift of tongues. * * * Those Elders who are sent to people to whom they can preach in their own language, get rid of a job that we have to contend with." (Tim. and Sea. 6:1019.)

Wednesday, March 5. The ship "Timoleon" touched at Tubuai on her return voyage to America. Only three of the sailors who came out in her returned as a part of her crew. "She has made a broken voyage," writes Elder Pratt, "and is on her way home with less than 200 barrels of oil of her own. She is in charge of a young naval officer by the name of Brown. I wish no one bad luck; but the owner of this ship made a fraudulent bargain with us and charged us more than they did other passengers because we were Mormons."

Sunday, March 23. Under this date Elder Pratt writes in his journal as follows: "The American ship 'Atlantic' arrived today, six months from home. In one of the newspapers which I ob-

tained from her I found a statement to the effect that 'Joe Smith was raised from the dead' and had been seen in Nauvoo, Ill., and in Carthage, Ill., mounted on a white horse with a drawn sword in his hand; and as he was restored to life, all things were going on prosperously with the 'Mormons.' Such is the news I get to add to my comfort; but nothing from those I have confidence in." On the 30th of March Elder Pratt baptized Ornon Clifford, a native of Martha's Vineyard, Mass. On the 6th of April he baptized two natives at Mahu.

Wednesday, March 26. Elder Rogers baptized a white woman by the name of Sarah Gummer, on Tahiti, and on the 14th of April Elder Grouard baptized a young man by the name of Stilman Green, on the same island. They held meetings every Sabbath; but only a few attended.

Tuesday, April 22. Elder Noah Rogers boarded the schooner "Artroveda" at Papeete, Tahiti, and sailed for other islands. He arrived in Morea the next day and landed for a few hours. The voyage was then continued to Huahine, where he arrived on the 24th, and where the schooner then stopped three weeks for repair. "I spent this time very disagreeably," writes Elder Rogers, "in seeing and hearing abominations and wickedness."

Wednesday, May 7. Early in May great preparations were going on in Tubuai for an annual feast which the English missionaries had instituted for the purpose of collecting their tax of arrowroot and cocoanut oil, and which the natives had celebrated for many years. But having been brought under the influence of the true Gospel, the natives on this occasion decided to turn the day into a political meeting to rectify some of their laws. The feast day was the 7th of May and was celebrated at Mahu. On the morning of this day Elder Addison Pratt was requested to preach a discourse at sunrise, and while the meeting was in session, a party was busily engaged in dividing up the food which had been gathered for the occasion among all the families of the island. Elder Pratt's portion was the half of a hog and vegetables in proportion. Two canoes were also loaded with food and sent to Mataura to those who could not attend the meeting.

After eating dinner, the people reassembled at the meeting house. By request Elder Pratt opened the meeting by singing and prayer, after which King Pihatila arose and addressed the assembly by stating that the object of these annual meetings had formerly been to collect a tax for the English Missionary Society, which had promised to send them a white missionary. They had paid this tax annually for more than twenty years. Some seasons they had paid them as high as four tons of arrowroot, being told that this tax was to support the missionary society in England; but they had since learned that the missionaries on Tahiti sold it and put the money into their own pockets. They had gathered this tax from all these islands on the pretense that they were help-

ing the society in England, but were appropriating the money to their own use. During the years that the tax had been collected, three or four native missionaries had been sent from Tahiti to Tubuai. Some had died and others had followed the example set them by their masters, the white missionaries, and had therefore been banished from the island for licentiousness. Thus, the speaker considered that they had got but little or nothing for the immense sums that had been collected for the English missionaries during these many years.

But now America had sent them a missionary without any pay in advance. He had been with them a year; his precept and example were consistent, and when he instructed them, he always taught them from the Bible. It was not so with the English when they had visited their island; they had stayed only a day or two at a time, but had made the natives fair promises of coming to live with them. And when they preached, they would read a verse from the Bble, then shut it, then lay it down, and next commence to tell the people what fine houses, fine clothing, furniture, horses, carriages, harnesses, etc., they had in England, and what a rich man their king was and how the people honored him, etc. And before they left the island they would exhibit more or less licentious conduct.

After him arose King Tamatoa and testified to the truthfulness of what the former speaker had said, and a number of other chiefs followed in the same strain, among them Piha Oropa, who was a special friend of some of the English shipmasters who coasted among the islands. To Elder Pratt's surprise that chief expressed as much bitterness and opposition toward the Protestant missionaries as any of the other chiefs, and said as much in Elder Pratt's favor. Pihatila arose a second time and motioned that all fellowship be withdrawn from the English Missionary Society, and that Mr. Paraita (Pratt) be invited to continue on Tubuai for three or four years longer. They had heard him speak of going to Rurutu or Livevi (two neighboring islands), but they suggested that he give up all such ideas and remain as a permanent teacher with them till they were thoroughly instructed in the principles of the Gospel; then he should be invited to send to America for his family, when they would build him a house, for, said they, if he should leave the island they were afraid that grievous wolves in the shape of English missionaries would break in and scatter the flock. The motion was seconded and carried by a unanimous vote.

Monday, May 12. Under this date Elder Addison Pratt writes: "One year ago today I preached my first sermon on Tubuai, and when I look around me and consider the difference in my prospects between then and now, I can hardly credit what the Lord has wrought by my hand."

Wednesday, May 21. The schooner "Artroveda" with Elder

Noah Rogers on board, set sail from Huahine; it reached the island of Mouke, one of the Harvey group, on the 27th. Two canoes came off to the vessel, and in answer to Elder Rogers' inquiry, he was informed that the island contained about four hundred inhabitants. Thence they continued the voyage.

Sunday, May 25. Elder Benjamin F. Grouard baptized his first converts on the island of Anaa. He writes:

"At a meeting held Thursday evening, May 22nd, six persons gave me their names for baptism, and between that and the following Sunday morning nine more handed in their names for the same purpose. A good deal of interest and curiosity was exhibited to witness the baptisms, as it was an ordinance they had never seen or heard of before. On Sunday, May 25, 1845, I preached early in the morning and again at 10 o'clock; in the last meeting I announced that I would baptize those who believed. There being no fresh water on the island, I was obliged to baptize in salt water, and the place I had selected was about half a mile from the meeting-house. The whole congregation, consisting of three or four hundred people, waited till I started, when they followed close in my rear, and the children, who dared not run ahead of me, kept even abreast, running over stumps, logs and rubbish. As they ran they gazed intently in my face to see, as I supposed, how I looked under such exciting circumstances.

"Having arrived at the place appointed, I arranged the candidates in a line convenient to the water and the congregation assembled close in the rear and on either side. We then sang a hymn, after which I addressed them on the subject of baptism and bore testimony to the work of the Lord. All seemed deeply interested in what I was telling them and paid the strictest attention. After speaking I kneeled down and prayed. The first I led down into the waters of baptism was the chief judge, who first came to me to inquire respecting his office, etc. My joy can more easily be imagined than described as I administered this ordinance of God to these, the first fruits of my labors in this strange and lonely island of the Pacific ocean. Among those who witnessed the ordinance was a native missionary (one of those previously mentioned) from one of the other settlements. He said nothing at the time; but after returning to his own place, he made a great noise and endeavored to fortify his settlement against any attacks I might make upon it, as I had already expressed my intention of going there.

"At the evening meeting I addressed the people on the subject of the Holy Ghost and the laying on of hands, after which I confirmed those I had baptized, after which, with joy unspeakable, I gave to these, my new but dear brethren and sisters, the right hand of fellowship. I felt that the Lord indeed had heard my prayers and blessed me.

"Though I have commented somewhat unfavorably on the

Tuamotu natives, I will say that they possess many excellent traits of character, and I do not think that many of those evil practices which I have mentioned, were natural to them. Licentiousness, however, is an old heathen practice that is as natural to them as breathing. If the English missionaries had taught them by example, as well as by precept, the result of their labors would have been altogether different. But the large number of illegitimate, half-cast children on the island told a lamentable story. The natives have frequently told me that they often wondered why the word of God said that 'straight is the gate and narrow is the way.' They could not understand the meaning of that passage; but after I began to teach them, they fully comprehended its meaning; and I am truly happy to say that they manifested a strong desire to enter and walk in it.

"The baptism caused a great excitement all over the island, just as I had expected. This was particularly the case in the other settlement, for in the place where I resided, and where the ordinance of baptism was performed, I was able to counteract the noise raised about it by answering the different questions propounded. In the other settlements rumor said that the American missionary had done a wonderful strange thing—something unheard of before; that I had plunged all my candidates into the salt water, which, according to their views of religion, was sufficient to damn me as a heretic. In the settlement where the island king resided, and where the native missionary previously mentioned resided, they resolved that whenever I should make my appearance they would leave the town as I entered it and retire into the woods, in order to show me that my presence was not wanted, as they considered me a dreadful heretic. Among those I had baptized was one from that settlement, and when he returned home a few days later, he succeeded in allaying a great deal of the prejudice. In the other settlements they were not quite so severe in their judgment upon me; but wanted me to come to them, that they might hear explanations from my own mouth."

Thursday, May 29. Early in the morning of this day the schooner "Artroveda," on which Elder Rogers was a passenger, reached the island of Mangaia, one of the principal islands of the Harvey group (also called Cook's Islands); this island contained about 4,000 inhabitants in 1845. After landing, Elder Rogers found that the language of the natives on Mangaia was somewhat different to the Tahitian, but he could understand them pretty well. There being no missionary on that island, Elder Rogers offered to tarry and teach them; but they informed him that they had received letters from Mr. Platt and Mr. Baff, English missionaries, forbidding them to receive any missionaries or teachers, unless they brought letters of recommendation from them; and that all who had not these letters were "pope haavare" (lying Catholics). Consequently, the Mangaians had passed a law that no white man

should live among them. Under these circumstances Elder Rogers only remained on Mangaia one day. Remaining a passenger on the schooner, he set sail for Rematarrow, but failing to find that island, they arrived off Rurutu on the 10th of June. Elder Rogers landed on that island the following day (June 11th).

Sunday, June 1. On the island of Tubuai Elder Pratt ordained four natives to the office of Deacon, namely, two (Pauma and Nabota) for Mataura, and two (Ruitoru and Tuigure) for Mahu.

Sunday, June 2. Elder Benjamin F. Grouard baptized four more natives on the island of Anaa, namely, two males and two females. In the meantime inquiries increased on every hand. Elder Grouard's house was thronged continually, and seeing plainly that an abundant harvest would reward his labors, he wrote for Brother Rogers to come to his assistance immediately, if possible.

Sunday, June 8. Elder Benjamin F. Grouard administered the sacrament for the first time on Anaa. For bread he used cocoanut sprout and for wine the milk of the cocoanut. "In the evening, as I was sitting in my little room reading," writes Elder Grouard, "old Taroa, the governor of the settlement, came in to visit me. He told me that he had been diligently investigating what I had told him, was fully convinced of its truth, and desired to embrace it. I appointed the following Sabbath as the day for his baptism. He then told me that I had been and was now the greatest blessing to them they had ever experienced. Aside of the true Gospel, which I had brought them, I had just arrived in time to save them from killing each other. On account of the troubles on Tahiti, everything had been thrown into confusion and disorder, he said; and most of the people took advantage of this state of affairs to gratify the wicked lusts of their hearts. All of them, from the highest officer to the humblest subject, were alike guilty of breaking the laws, and at the time I arrived they were on the point of falling upon each other for murderous purposes; but as soon as I arrived, their attention was turned to me; their local quarrels were laid aside in order that they might listen to my preaching, which proved so deeply interesting to them, and of so great importance, that their old broils and disturbances were almost entirely forgotten.

"The old chief told me that he had served the devil long enough, and he now wanted to be numbered among God's people. Nearly the entire settlement had become interested. The nineteen I had baptized had all quit the use of tobacco and spirits, which was a cheering evidence to me of their sincerity. They had particularly been addicted to the use of tobacco, which had constituted almost one-half of their living, and its preparation for use had employed them nearly half their time. They were, in fact, servile slaves to it. In walking through the village, either by day or by night, one would see four or five companies of from ten to twelve persons in

each, squatted around a small fire with a pipe or cigar, passing it from one to the other, each one taking one or two puffs at the time, either swallowing the smoke or emitting it from their nose. Even during their meetings of half an hour's duration, or a little longer, many of them would go out to take a smoke, and in order to make that convenient, some one was generally appointed to kindle a fire convenient to the meeting-house. Those whom I had baptized, however, readily quit the habit, as soon as I told them that it was contrary to the Lord's will for them to make use of such useless and hurtful trash, and they expressed a resolution never to take it up again. Thus far all was as prosperous as I could wish; the work was taking deep root, and the Lord was pouring out His Spirit upon us in a truly glorious manner. My heart was constantly filled with great joy, notwithstanding my lonely condition."

Tuesday, June 10. Elder Noah Rogers landed on Rurutū, a lone island, situated about one hundred miles northwest of Tubuai and had a conversation with the king offering him to stay and preach to the people; but the king informed him "that he was not wanted, as Mr. Platt, of Riatea, had promised to come and preach to them; also that Mr. Baff had written to them not to receive any other missionary." Thus Elder Rogers found his way hedged up wherever he went; the English missionaries had evidently written to all the islands in that part of the ocean to prevent the landing of "Mormon" Elders.

Elder Rogers' next objective point was Tubuai, but the winds being contrary for sailing in that direction, the captain of the vessel "Artroveda" set sail for Tahiti, where the schooner arrived June 13th.

Friday, June 13. Elder Noah Rogers arrived at Tahiti from his cruise among the islands westward. On his return to Tahiti, Elder Rogers soon learned that Brother Grouard had started on his contemplated trip to the Tuamotu group, and by a letter received from him he was informed that he had been well received on the island of Anaa, and was meeting with great success in preaching to the natives there.

Being somewhat disheartened because of the poor success which had attended his own efforts, Elder Rogers now decided to return to America.

Sunday, June 15. According to appointment, Benjamin F. Grouard baptized the chief, Taroa, on the island of Anaa, together with four others, making twenty-four altogether that he had baptized since he first arrived on the island six weeks before.

Tuesday, June 17. Elder Benjamin F. Grouard went to the village of Putuhara, Anaa, where the king of the island resided. Concerning his visit there Elder Grouard writes: "On the Tuesday, following, I went down to the settlement where the king lived, about eight miles distant. This was the place where the people

had resolved not to receive me. A number of those I had baptized accompanied me. When we entered the village, everything seemed silent and gloomy. Not a person was in sight, except a few children, and they ran off as fast as their legs could carry them, as soon as they caught sight of me. The houses all seemed deserted and forsaken; and I began to think that the people sure enough had fled to the woods and left me deserted streets and houses to preach in. I walked on until I was within a few rods from the king's house, when a tall, gray-headed and tatooed old man made his appearance and came towards me.

"'There is the king,' whispered those behind me and fell back in the rear. He was a venerable looking old man, and as he came up he extended his hand, and as he grasped my extended hand he said, 'Peace from the true God be to you in coming here.' Still holding me by the hand he led me to the house and seated me on a new clean mat spread for the purpose. Soon afterwards the chiefs came in and shook me by the hand, wishing me peace from God, after which all—men, women and children—came in to shake hands with me. I now began to think that a change had taken place in their minds towards me, for even the native missionary, that had spoken against me, came and shook hands with me, and wished me peace from God.

"Before the day was over I preached to them. They had already heard many things through the natives, who had visited me, and now I gave them a general outline of the great work of God. They paid me the strictest attention, and after I was through, an old chief arose and said that he believed my words and desired to be baptized. After the meeting, the previously mentioned missionary came up and asked me what he should do. I told him that I had but one message for priest and people, which was to repent and be baptized for the remission of sins, so that he might receive the Holy Ghost. 'Well,' he said, 'if that is the command, and I see it is, then I am ready.' I therefore took his name, and that of another one for baptism. On the following Sunday (June 22nd), I baptized twelve and confirmed them. A universal spirit of inquiry was now aroused and I believe that none felt more interested than the old king himself. He requested me to tell him all about the great work I represented and nothing seemed to give him more pleasure than to listen to me.

Wednesday, June 24. Elder Benjamin F. Grouard, on the island of Anaa, left Putuhara (the place where the king lived) and went to the next village called Otepipi. Here the people manifested great pleasure over his arrival, and he found that the Lord had prepared their hearts to receive his message. On the Sunday following (June 29th) he baptized seventeen, among whom was the governor of the settlement.

Thursday, July 3. Elder Noah Rogers, after spending about two weeks on Tahiti, since his return from the other islands, sailed

from Papeete, Tahiti, on board the ship "Three Brothers," Captain Mitchell, homeward bound.

Friday, July 4. Elder Benjamin F. Grouard returned to Mata-hora from his first tour of the island of Anaa. He had left Otepipi the preceding day. During the 15 days he had been away he had preached 31 times in public and baptized 29 persons, besides conversing privately continuously. "On my return to Mata-hora," he writes, "I found a great many waiting to be baptized, manifesting a most ardent desire to be obedient to the Gospel. On the following Sunday (July 6th) I baptized 23 and confirmed them. All of these also left off the use of tobacco before they were baptized. I also had occasion to rejoice greatly in witnessing the signs follow those that believe. It strengthened and confirmed the new members in the faith they had espoused. A number of sick were healed and devils were cast out. I will relate one instance in particular:

"On a certain occasion I was called for in great haste to go and see a sister who was possessed of the devil. I laughed when the messenger first told that she was thus possessed, but he assured me that it was true, and entreated me to make haste. Knowing that the natives were very superstitious and that they had never seen a person actually possessed of a devil, I did not believe it, but thought that some severe pain had seized the person, perhaps cold or something of that kind; but when I arrived on the scene, I received a sensation that told me that it was something more serious than cholic. Such a scene as I here witnessed I had never seen before, and it rather startled me; but after looking at the person a few moments, all fear left me. I laid my hands on her and in the name of Jesus Christ I rebuked the evil spirit, and he immediately left her, and the person who had been afflicted arose in her right mind and called for something to drink. In a few minutes she was as well as ever."

Tuesday, July 8. The ship "Three Brothers" arrived off the island of Tubuai, and Elder Noah Rogers went on shore, but was much disappointed at not meeting Elder Addison Pratt, who was on the other side of the island, five miles distant. A native immediately ran to carry him word of Elder Rogers' arrival, but the captain would not wait; consequently, the two missionaries did not meet; but Elder Rogers learned that Brother Pratt had baptized eight or nine Americans, who were building the schooner, and about forty natives—in all, fifty or more.

Elder Pratt makes the following entry in his journal about Brother Rogers, under this date (July 8, 1845): "The ship 'Three Brothers' of Nantucket, Mass., Captain Mitchell, arrived at Mataura, Tubuai, with Brother Rogers on board. I was at Mahu. A messenger came for me in great haste, and I returned with him with all possible dispatch; but I was too late; the captain had given Elder Rogers but one hour to stop on shore and the ship sailed

away just as I arrived at Mataura. I thought this one of the greatest disappointments I ever met with; I could hardly be reconciled to it, but felt to murmur at my hard lot."

After staying on shore about an hour, Elder Rogers again went on board the "Three Brothers" which stood away for Cape Horn. After passing that point August 16th, the captain gave Elder Rogers leave to preach on board, which he did four or five Sundays. The result of this was that seven or eight believed in the principles he advocated, two of whom Elder Rogers afterwards baptized in Philadelphia. The captain himself believed, but finding that he must obey also, he became bitter, which rendered a part of the voyage rather disagreeable. After a tedious passage of 130 days from Tahiti, Elder Rogers arrived at Nantucket, Mass., Nov. 6, 1845; and on the 22nd he arrived at Philadelphia, where he stopped two days and baptized the two fellow-passengers already mentioned and another convert. Nov. 24th, he left Philadelphia for Nauvoo, Ill., where he arrived Dec. 29th. Elder Rogers had been absent two years and a half, and was the first Latter-day Saint Elder who circumnavigated the globe as a missionary.

(TO BE CONTINUED.)

SPIRIT OF NOMENCLATURE.

FROM THE "HISTORY OF CHRISTIAN NAMES," BY CHARLOTTE YONGE.

Much has been written upon the Surname, a comparatively modern invention, while the individual, or as we term it, the Christian name, has barely received, here and there, a casual notice from English authors, and has seldom been treated collectively or comparatively. Yet there is much that is extremely curious and suggestive in the rise and signification of the appellations of men and women. In fact, we shall find the history, the religion, and the character of a nation stamped upon the individuals in the names which they bear.

The original proper names of men and women arose:

First, from some circumstance connected with the birth, such as Esau, hairy; Jacob, taken by the heel; Agrippa, born with the feet foremost.

Secondly, from the complexion, as Edom, red; Flavius, and Fulvius, yellow; Don, brown; Blanche, fair.

Thirdly, from the qualities desired for the child, such as David, beloved; the Persian Aspamitas and Greek Phillippos, both lovers of horses, etc.

Fourthly, from an animal, Deborah, the bee; Jonah, Columba, the dove; Zeeb, Wolf, Vub, all signifying that strangely popular wild beast, the wolf.

Fifthly, from a weapon, as the Teutonic Gar, a spear.

Sixthly, from a jewel, Margarite, a pearl in Greek; Stein, a stone or jewel in Teutonic.

Seventhly, religious names, dedicating the child to the divinity, such as Ishmael, heard of God; Elijah, God the Lord; and among idolaters, Jovianus, belonging to Jupiter; Thorgils, Thor's pledge.

To these we may add a few names of flowers, chiefly borne by women, and always indicating a poetical nation, such as Sussanna, Lillias, Rhode, Rose, etc.

Also a few indicating times of deep sorrow and distress, such as Beriah, son of evil, named when it went ill with his father Ephraim; Jabez, sorrow; Ichabod, the glory is departed. These being of ill omen never prevailed among the joyous Greeks; but among the quick feeling Kelts, we find Una, famine; and Ita, thirsty, recording, no doubt, times of sorrow.

Natural defects have likewise furnished names, such as Balbus, the stammerer; the Irish Dorenn, the sullen; and Unchi, the contentious. These are most common among the Romans, owing to their habit of continuing a father's name, however acquired, to the son. And the Romans, likewise, stand alone in their strange and uncomplimentary fashion of having individual names from numbers, one in which they have never been imitated, except now and then, where the number of a family has become so remarkable as to be deemed worthy of commemoration in the names of the younger children.

The invention of original names usually takes place in the early stages of a language, for a preference soon arises for established names, already borne by kindred, and as the spoken tongue drifts away from the primitive form, the proper name becomes a mere appellative, with the original meaning forgotten, and often with a new one incorrectly applied to it. The names in popular use almost always belong to a more ancient language than that spoken by the owners; or else they are imported from some other nation and adapted to the mouths of those who use them. Flexibility of speech is only acquired at a very early age, and persons who have never spoken more than their mother tongue, have no power to catch foreign sounds, and either distort them or assimilate them to words of their own. The ear catches the word imperfectly, the lips pronounce it after their own fashion, and the first writer who hears it sets it down to the best of his abilities, to be read, as it may chance, by others, ignorant of the sounds the letters were made to represent. Even where it travels by medium of writing, the letters of the language are so inadequate to express the sounds of another that great changes take place in pronunciation,

even while the spelling remains identical, and these become visible in the popular contractions.

Thus a foreign conquest, or the fusion of one nation into another, by introducing two orders of names, to the same country, and likewise breaking up and intermixing their two original forms of speech, leaves the names untouched belonging to the dead language, while the spoken tongue goes on living, growing, and altering.

The Hebrew is an instance of this progress. It was a living tongue up to the Babylonish captivity, and constantly formed new names from the ordinary speech of the people; but when the Jews returned, they spoke the Aramean dialect; the old Hebrew was dead; they still called their children by mangled and contracted Hebraisms, inherited from their forefathers, but were in general not aware of their meaning, and were willing to give them Greek terminations to suit the literary taste of the east. That there was no vigor to throw out new names, is attested by the very scanty number of Aramean derivation. Yet it is these corrupted Hebrew names, marred by Aramean pronunciation, by Greek writing, and by the speech of every country that are the most universally loved and honored in every Christian land.

Greek may be said, to have never died, and it has from first to last, been the most vigorous of all languages in increasing and spreading names. It is a country, which, though frequently conquered, has by its glorious literature, both pagan and Christian, gained wide dominion for its language, and even the present vernacular of the peasant and sailor is not so decayed but that they can comprehend a line of Homer or a verse of St. John.

On the contrary, before Latin was born, the dialects that had produced Latin names were lost, and those who, by inheritance, bore the scanty stock that came down to them, were often at a loss for their meaning; nor in general, is it so much the names actually borne by ancient Romans as appellations formed out of the Latin language, that have been the Latin contributions to Christian nomenclature. The universal victors chiefly spread Roman names by adopting the conquered as their clients, and conferring their own nomina when they bestowed the right of citizenship.

Keltic still lives in its corners of the world, but invents no fresh epithets; it is as much as it can do to explain the old ones which have for the most part continued in use in their remote corners but usually each with a name by the side from some more fashionable tongue, supposed to translate it to the civilized ear.

The Teutonic names are taken from the elder branches of the Teuton languages, before they became commingled in different degrees with the later progeny of Latin, and with one another. We here use the word Teutonic because it is the most convenient term by which to express the class of languages spoken by the

great Germanic family, though we are aware that it is not absolutely correct as a class appellation including all. Iceland and Scandinavia use their ancient tongue, but slightly altered, and there may be found the true forms and interpretations of the greater number of the appellations in common use. Germans continue the old High German, but is no safe guide to the meaning of names which belong to a much earlier form than that in which we now see it, and it has only created a few modern ones of its own. Anglo-Saxon explains most of its own names, but are not reliable without comparison with the other branches. It was a language killed by the Norman conquest, just as the Norse of the invaders had been previously smothered by the conquest of Neustria, and the English which grew up among them used more of the French names adopted by the Normans in France than of its own Anglo-Saxon ones; and only after the Reformation was there an attempt, and that not a very successful one, at the fabrication of native English names. France kept Frank names, and clipped them while ceasing to speak English, and using minced Latin.

Each nation had a stock of names of its own at first, but as tribes became mixed, their names were interchanged, and varied by the pronunciation of those who adopted them; and when Christianity produced a real union, making the saint of one country the glory and example of the entire church, the names of the holy and the great became a universal link, and a token of the brotherhood established from land to land.

It was not at first, however, that this fusion of names commenced. The first Christians were Jews, with Hebrew, Aramean, or Greek names of their own, and their converts already bore Greek or Latin appellations, which were seldom altered. In the case of the Romans, children almost necessarily succeeded to family names, and the Greeks alone could at first exercise any choice, forming words of Christian meaning for their children, or bringing in those of their revered instructors in the faith; and afterwards, persons using the Latin tongue, but not encumbered with the numerous names of a citizen, followed their example.

The Teutons, when converted, were baptized by the name they already bore, and gave the like to their children; nor does it seem to have been till the older forms of the language were expiring that the introduction of old saintly names became by any means frequent. When names were mere appellations, not descriptions, a favorite character was sought for in the legends of the saints, or the child was dedicated to or placed under the protection of the patron whose name he bore. The theory was that the festival in the calendar on which the birth took place established the claim of the infant to the care of the patron, and thus fixed the name, an idea which still prevails in the Greek church, but it was more usual to select a favorite patron, and instead of keeping the child's birth-

day, to feast him upon the holy day of the saint, a custom still observed in Roman Catholics countries.

The system of patron saints was greatly established by the veneration of relics. It was the presence of a supposed fragment of the body that was imagined to secure the protection of the saint to country, city, village or family; and often, the "translation" of a relic can be traced as the seed which has sown a whole crop of names suddenly bursting out all over the country. Or the prominence of a fresh doctrine is shown in nomenclature, as by the outburst of Scripture names in all Calvinist countries; so that in French pedigrees, Huguenotism may be traced by the Isaacs and such like names; and Puritanism has produced in England the quaint Old Testament names found in every parish register. On the other hand, the devotion to the Blessed Virgin is indicated by the exaggerated use of Mary in Roman Catholic lands, the epithets coupled with it showing the peculiar phases of the homage paid to her, and almost gauging the amount of superstition in the country.

Religion has thus been in general the primary guide to individual nomenclature, and next in order must be ranked the family feeling that renders Christian names almost hereditary. In most places where primitive customs are kept up, it is an almost compulsory token of respect to call the eldest son after the paternal grandfather. This has indeed been almost universal. The ancient Greeks always did so, unless the grandfather were alive, when the child was thought to take his place by bearing his name and thus to bring death upon him. The Arabs have had the habit from time immemorial, and as parents are not called by their own name, but the father or mother of such a one, a young boy is always addressed as Abu, the father of his future son, who is to be called after his grandfather. An English lady at Jerusalem, whose husband's name was James, and that of her son Alexander, was always called by the Arabs, Om Iskendar, and her child, Abu Iakobi. Parallel to this was Mrs. Livingstone's negro name of Ma Robert, the mother of her little son.

In Scotland and the north of England, the paternal grandfather and grandmother have namesakes in the eldest son and daughter, then comes the turn of the grand-parents on the mother's side, then of the parents themselves, after which fancy may step in. In Germany the same practice prevails as regards the two eldest; and likewise in the south of France, where the child, whatever its sex, bears the grandfather's name, thus accounting for various uncouth feminines; but though thus christened, the two eldest children are never so called, but always by the diminutive of their surnames.

(TO BE CONTINUED)

COURSE IN GENEALOGY AND TEMPLE RECORDING.

Under the direction of the Genealogical Society of Utah, a course of twenty-five lessons in genealogy and temple recording has been arranged. The class will be held weekly, beginning Monday, October 12, at 3:30 p. m., in the Assembly Hall of the Bishop's Building, Salt Lake City. Although the public is invited to attend, the class is especially arranged for the benefit of all Stake and Ward Representatives of the Genealogical Society and the sisters who have charge of the genealogical lessons in the meetings of the Relief Society. It is especially urged that all the stakes and wards within and close to this city have representation at these classes. It is also important that the entire course be taken, for by this means only can the full benefit of the instructions be obtained. There is no charge for this course.

The subjects which will be discussed during the course are as follows:

1. The Plan of Salvation and Its Application to all Men.
2. The Mission and Spirit of Elijah.
3. The Place of Genealogy in the Plan of Salvation.
4. Genealogy, Its Nature and History.
5. Importance of Individual and Family Histories.
6. Sources of Genealogical Information.
7. Records for Gathering and Recording Genealogical Information.
8. Manner of Recording Genealogical Information.
9. Genealogical Dates, Fixed and Approximated.
10. Numbering Names in Records.
11. Heirship in Temple Work.
12. Limitations and Relationships.
13. Making Out Temple Sheets.
14. Temples—Their History, etc.
15. Temple Regulations.
16. Temple Regulations (continued).
17. In the Genealogical Library—the Books.
18. In the Genealogical Library—How to Use the Books.
19. Charts and Pedigrees.
20. History of Christian Names and Surnames.
21. Letter Writing and Personal Research.
22. Family Organizations and Their Work.
23. What the Stake and Ward Representatives Can Do.
24. Review.
25. Miscellaneous.

BOOK REVIEW.

The Descendants of Joran Kyn of New Sweden, by Gregory B. Keen, L. L. D., Vice President of the Swedish Colonial Society. Society, contains the history of a family, whose progenitor Joran Kyn from Sweden settled on the river Delaware in 1643, when that territory was governed by John Printz under the dominion of Queen Christina of Sweden. It includes many names of great local distinction, others of national celebrity, and some of wider fame. Members of the following families (among others) are comprised in it: Baron Ashburton, Ashmead, Ashton, Astor, Atlee, Austin, Balch, Baldwin, Baring, Barkly, Barringer, Barry, Barstow, Bayard, Count Bentivoglio, Biddle, Bingham, Bissell, Blanchard, Bond, Bouchelle, Boyesen, Bradford, Bringhurst, Brinton, Bruen, Comte de Bryas, Buckley, Burtis, Byrd, Cadwalader, Calhoun, Carpenter, Carrere, Carroll, Carter, Marquis Serva di Cassano, Catell, Clymer, Conyngham, Coxe, Crathorne, DaCosta, Dale, Delaplaine, Count de Diesbach, Digby, Donnaldson, Earp, Elliott, Ewing, Finney, Fisher, Fobes, Francis, French, Comte de Ganay, Gardner, Garrett, Gist, Goelet, Goldsborough, Gordon, Green, Gummere, Hall, Hammond, Hand, Harris, Hayes, Hepburn, Hering, Herman of Bohemia Manor, Hoffman, Hopkins, Horner, Ingwersoll, Inglis, Israell, Jackson, Jacobus, Janvier, Janney, Jordan, Kane, Keating, Keen, Kimball, King, Kinsey Law, Leech, Lehman, Libbey, Ludlow, Lynch, McCall, McElwee, McMullan, Masperson, Martin, Count Masetti, Massey, Middleton of South Carolina, Baronets Milbanke and Milbanke-Huskisson, Milner, Mitchell, Montgomery, Mott, Murray, Newbold, Oldham, Osbourne, Page, Patten, Patterson, Peters, Pettit, Physick, Plumsted, Rambo, Rawle, Read, Reed, Reeves, Ridgely, Ridgway, Sandelands, Earls of Scarbrough, Baron de Schauensee, Scudder, Sellers, Shannon, Shippen, Shubrick, Smith, Souder, Spencer, Spotswood, Spruance, Steelman, Stevenson, Stille, Stirring, Stockton, Stout, Strong, Stryker, Swift, Sykes, Thomas, Toland, Trent, Turnbull, Turner, Vandegrift, Van Dyke, Wadsworth, Wales, Wallace, Washington, Wethered, Wetherill, Wharton, Whelen, Whitridge, Willing, Yard and Yeates.

The book is an octavo volume of 318 pages, with a map of New Sweden and full indexes of names, and is printed on Alexandra deckle edge paper specially made for it, and bound in imported English buckram of the Swedish national shade of blue. A limited number of copies are at the disposal of the Society outside its membership and may be purchased for \$5.00 each, payment to be made to the author, Gregory B. Keen, 1300 Locust Street, Philadelphia, Pa.

Fay Family Tree, One Branch of. An account of the Ancestors and Descendants of William and Elizabeth Fay, of Westboro, Mass., and Marietta, Ohio, by George Henry Johnson, 2138 East 107th Street, Cleveland, Ohio.

This is a very readable book. The author begins by giving a chapter on surnames, and then the origin and meaning of the Fay name. A number of Fays are found among the French Huguenot Refugees to England. The earliest one to whom they can trace a connection is one John Fay, 8 years old, one of the passengers of the ship "Speedwell." These passengers were landed in Boston June 27, 1856. There is a lot of interesting history connected with the genealogy of the family.

The Conklings in America, by Ira B. Conkling, 400 Pa. Ave., S. E. Washington, D. C. Cloth, 132 pages, price postpaid by the author, \$1.00.

This is a neat, well-made book, adorned with a number of portraits. John and Ananias Conkling came from England about 1635 and settled in Salem, Mass. Later, Ananias with his family moved to East Hampton, Long Island.

The Hovey Book, describing the English Ancestry and American Descendants of Daniel Hovey, of Ipswich, Mass.

This very fine work was compiled and published under the auspices of the Daniel Hovey Association, whose president, Horace Carter Hovey, furnishes an introductory chapter. The book is beautifully printed and well bound in red cloth, and contains 487 pages, with numerous full-page illustrations, and a complete index. Price, \$10.00. Address Horace Carter Hovey, Newburyport, Mass.

Daniel Hovey, the ancestor of the American Hoveys, was born at Waltham Abbey, Essex, England. At the age of 17, he became one of the early settlers of Ipswich, Mass. Later, with his family he moved to Hadley and other places near by. There are 2,226 numbered names in the book, besides an extended appendix of Hoveys that have not been connected with the Daniel Hovey given in the body of the book.

Joshua Gray of Yarmouth, Mass., and his descendants, compiled by Julia Edgar Thacher (Mrs. George Winslow Thacher). Cloth, 136 pages; price, \$2.00. Address Mrs. C. F. Wood, 73 Wendell Street, Cambridge, Mass.

This first class compilation contains nine chapters, dealing with the descendants of Joshua Gray, Thomas Gray, Hannah (Gray) Sears, Sarah (Gray) Thacher, Phebe (Gray) Smith Gray, Chandler Gray, Mary (Gray) Matthews, Elizabeth (Gray) Thacher. The Appendix deals with John Gray, Sr., of

Yarmouth, John and Hannah (Sturgis) Gray of Yarmouth, Andrew Gray of Harwich and North Yarmouth.

Joshua Gray (1743-1791) was the son of Andrew and Phebe (Chandler) Gray. The descendants are traced through his children, as enumerated above. The work is a thorough one, and is highly recommended to all who may be interested in this family.

Descendants of Thomas Elwell of Westhampton, and Family of Thomas Elwell of Harwick, Mass., by Levi Henry Elwell, 5 Lincoln Ave., Amherst, Mass.

These are small neatly printed booklets, "contributions to an Elwell genealogy." As such they are a very good beginning.

DONATIONS TO THE LIBRARY.

Genealogy of the Crane Family, Vol. II, Descendants of Benjamin Crane, of Weathersfield, Conn., and John Crane, of Coventry, Conn., also of Jasper Crane, of New Haven, Conn., and Newark, N. J., and Stephen Crane, of Elizabethtown, N. J., with families of the name in New Hampshire, Maryland, and Virginia, by Ellery Bicknell Crane. Donated by Catherine C. Stevenson, Salt Lake City.

This is a fine large book full of genealogical information regarding the various families of Cranes in this country.

Ancestral History of Charles Pedlar, of Vauxhall, Cornwall, England, born about 1710, and his descendants; also Edward Morris of St. Stephens, Cornwall, England, born about 1765, by S. Pedlar, Toronto, Canada. Printed by Hunter, Rose & Co., Toronto, 1894. Donated by K. N. Winnie, Salt Lake City.

This is a small volume containing a lot of interesting genealogical information regarding the two families named.

CUMMINGS MEMORIAL.

In the year 1876 Mr. B. F. Cummings of this city, then a youth, labored as a missionary in New England, where his ancestors for generations had lived, and while so engaged began the collection of genealogical data relating to the Cummings family. In 1884 he learned that a Congregational clergyman, Rev. George Mooar, formerly of Massachusetts, but then of Oakland, Cal., whose mother was a Cummings, had made extensive collections of the same data, and corresponded with him. In 1896 Mr. Cummings

visited Mr. Mooar at Oakland for the express purpose of obtaining a copy of the material the latter had collected, which was very voluminous, and offered to bear the expense of printing it in book form. Mr. Mooar, though courteous, declined all overtures made by Mr. Cummings, giving as his reason the "peculiar views" the "Mormon" people entertained respecting the dead.

In 1902, while Mr. Cummings was living in New York, he received a letter from Mr. Mooar to the effect that the writer was growing old, and if he were ever to have the satisfaction of seeing his Cummings genealogy in print, he saw no alternative but to accept Mr. Cummings' offer, providing the latter were willing to renew it.

The offer was gladly renewed, and in 1903 the Cummings Memorial was published in New York by B. F. Cummings. It is one of the largest and most perfect of the New England genealogies, by blood and marriage, of the immigrant ancestor, Isaac Cummings, an early settler of Topsfield, Mass., the town in which resided, for several generations, the ancestors of the Prophet Joseph Smith. It also contains some account of several other Cummings families not traced to Isaac.

So thoroughly have the various branches of the family of Isaac been traced out that the exact relationship between nearly all of his descendants whose names are given in the book, and the heir, can be stated. The work is unusually rich in collateral lines descended from Cummings females, and for this reason will have value to many different families. Mr. Mooar, the principal compiler, spent more or less time on the work during a period of forty years. He had the benefit of extensive collections made by several other persons, one of whom, Mr. O. L. Comings, formerly of Chicago, but later of San Francisco, stated that he spent, as one item, \$150 in postage on letters sent out by him for the purpose of collecting information.

Mr. Cummings has transcribed into a Temple record about two-thirds of the names in the Cummings Memorial, a large task, and the members of the family who are members of the Church, have material for all the Temple work they will be able to do for years to come.

Copies of the Cummings Memorial can be seen at each of the Temples, and in the library of the Genealogical Society of Utah, and in the public library in this city. A limited number of copies of the book are for sale by B. F. Cummings and the Genealogical Society of Utah. The publisher's price of \$6.00 has been reduced to \$4.00.

